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Jan

THE YOUNG CALVINIST CONVENTION



It does rain in Oregon

by Virginia Lettinga

Mrs. Lettinga is a member of the staff of the Young Calvinist Federation, a division of United Calvinist Youth.

"Passed — that we will carefully examine what we buy and how much we consume; what our money is used for and who benefits from it, and, if we are not good stewards, change our buying habits."

So resolved young people at the Young Calvinist Convention last August in Oregon. Five days spent examining their role as Christians in a world of rapidly diminishing resources and starving people culminated in 43 resolutions. They were concrete as well as idealistic.

"Be it resolved that all members of the Young Calvinist Federation observe the denominational day of prayer and fasting and that the money saved through fasting be collected and donated to the Christian Reformed World Relief Committee."

"Be it resolved that we as Christians exert moral and financial pressure on the sponsors of offensive TV and radio programming."

"Be it resolved that I, as an individual personally work and give my time to the resettlement of refugees within my community."

"Be it resolved that we as individual Christians reduce our use of energy through personal conservation and by educating ourselves about efficient energy use."

Some 2,400 Reformed kids met together in Eugene, Oregon for the 1979 Young Calvinist "Bread or Stones" Convention. The theme for this convention came from a text in Matthew: "Which of you, if his son asks for bread will give him a stone? Or if he asks for a fish will give him a snake?"

A distinguished roster of speakers and sectional leaders articulated the challenge to live as "bread" in the world. Judge Otto Skopil, chief justice for the U.S. District Court for Oregon, spoke about translating Christian commitment into responsible caring for the world. Dr. Jim White of Trinity College discussed the meaning of the words "give us this day our daily bread" in the world where many go to bed hungry each night. Gary Teja, CRC missionary to Nicaragua, urged Christ-inspired actions against the spiritual and physical poverty of the world.

Mid-convention the young people took a recess to enjoy God's creation on the Oregon beach.

They picked up crabs scuttling across the sands, climbed over rocks or just dabbled toes in the brisk salt water — and enjoyed getting to know each other better. Local Indians prepared the evening meal; they threaded chunks of pink salmon onto redwood stakes and cooked them over open fires.

For many of the kids the challenge to be "bread" in a hungry world was only the secondary blessing of the Young Calvinist Convention. The first was the discovery of a community: other Reformed young people like themselves. "A million-dollar dating game" quipped Rev. Gordon Negen from the pulpit on Sunday. But, Rev. Negen continued, we don't think that's all bad. These are the young people we hope you will eventually choose a spouse from. This is the community in which we hope you will someday stand as ministers, deacons and elders. We want you to know the support of fellow Christians and to understand the challenge to live as "bread" as part of your commitment as Reformed Christians.

cont. on page 3

National Christian Reformed Church conference charts the course for the future

Where are the Christian Reformed Churches of Canada headed? What will these churches look like in 25 years? What factors have helped them in their growth? What factors have slowed them down?

These questions and many others will be the object of discussion and reflection at a conference to be held in Calgary, beginning at 2 p.m. on Monday, November 5, 1979, and continuing through 4 p.m. the next day. The stated purpose of the conference is to reflect on the development, present state and vision for the church in Canada for the rest of this century and beyond.

The conference is being planned by an ad hoc organizing committee composed of Rev. Louis Tamminga, Mr. Gerald Vandezande, Rev. Arie Van Eek, and Rev. Jack Vos. As background to the conference, a questionnaire was sent to

all the Christian Reformed Churches in Canada. The churches were asked to reflect on their history, the work they are now doing as churches, and their hopes and plans for the future. The churches were also invited to add any miscellaneous comments that they thought might benefit the conference and the churches.

The results of the questionnaires have been compiled in the form of a 24-page document that will be sent to all conference registrants well in advance of the conference. This document, along with any other results that might emerge from the conference, will be shared with all the churches afterwards.

The main speaker at the conference will be Rev. Henry Van Andel. Rev. Andrew Kuyvenhoven will give a response to his address.

The organizing committee, without telling the conferees what conclusions they must reach, hopes to have group discussions that will focus on the following areas: (1) the spiritual growth of the members of the Christian Reformed Churches, (2) the development and direction of congregational life in Canada, (3) the outreach of our churches into Canadian public life, i.e. "social action," and (4) the outreach of our churches into the lives of our Canadian neighbors, i.e. "evangelism."

Anyone who has comments on the conference or would like to add his input or would simply like more information is invited to contact the secretary of the organizing committee, Rev. Arie Van Eek, c/o Group Box 82D, S.S. 1, Waterdown, Ontario, L0R 2H0 (telephone: (416) 689-5266).

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NEXT WEEK:

Reformed association in
Quebec

Viewpoint

The Church plans for the future— A.D. 2004

The year is 2004. Even the date stirs up visions of Star Wars, interplanetary travel and floating villages out in space. And yet, it is only 25 years away. If you celebrated your 40th birthday recently, you will be 65 in 2004, the current retirement age. The 21st century seems so far away but actually it's not.

Where will we be... and where will the church be? That question forms the foundation of a 2 day conference early in November in Calgary sponsored by the Christian Reformed Church in Canada. It will be a conference of reflection and vision.

The Reformed denominations have established firm roots on Canadian soil during the past 25 years. It was a generation of building...churches, schools, institutions, organizations, associations. A mere handful of Reformed churches in Canada are more than 25 years old.

But what now? That is the topic for discussion as a hundred church leaders come to Calgary for a day-and-a-half of brain-storming just prior to the biennial meeting of the Council of Christian Reformed Churches in Canada.

That "future of the CRC" conference has no authority to act but it will undoubtedly bring some recommendations to the Canadian Council.

We should all be seriously concerned about the very survival of the Reformed denominations. Humanly speaking, we will do well if we simply hold our own...if we maintain our current membership. Our outreach into the community which

is supposed to result in church growth is dismal at best. Our door-knocking efforts yield very few fruits and those efforts will have to be evaluated by the churches.

But wait a minute! Are we doing it all alone? Was it us who built the Reformed denominations in Canada? Did we plan to maintain our Reformed and Calvinistic heritage when we left Holland so many years ago? The Lord surprised us all! He used us and our resources to establish a Reformed witness in Canada by creating the Christian Reformed, Canadian Reformed, Reformed, Free Reformed and Netherlands Reformed denominations. Despite our differences, we are still basically one.

Hopefully, prayerfully, we will enter the 1980s and 1990s with a renewed commitment to listen to the Lord. I personally hope to see more unity within our Reformed denominations. That has been the dream and vision of many among us. The former editor of C.C., Dick Farenhorst, had the same vision.

Increasingly, we see the need to become strong in our Reformed tradition. The world of 2004 will be a secular one, as it is now.

What will happen to our world-and-life view, a concept which we hold so dear to our hearts? Christ is indeed a part of every segment of life. How will that come to expression as we approach the 21st century?

Can you dream with me for a minute or so? Can you visualize a Christian political party? What about a Christian

university? A Christian centre for the performing arts? A Christian television network and a host of Christian radio stations? Would your grandchildren or great-grandchildren be watching wholesome movies at the Christian cinema down the street?

Twenty-first century technology will be fascinating. Your weekly (daily?) issue of Calvinist Contact will be flashed on your television screen at the push of a button. Canada's postal system will be obsolete.

Back to reality. The next 25 years will not be that easy for us as believers and as Church. Many among us are totally convinced that the church will not reach 2004, that we will have endured persecution long before that time and that Christ will have returned.

As a Christian, I hope they are right. We should long for Christ's return. But as a husband, father, editor, I would like to be here for a while yet. I look forward to 2004. Given the natural course of events — aging — I should be there, but one never knows. We all have our own hopes and dreams for our lives and for the lives of our children. God grants us those dreams.

But what do we do as Church, as the body of his believers? Do we sit by idly, waiting for Christ to return? No, we plan and we work and we go about our tasks God has given us. Church planning is good, too. Denominational planning is even better. It is unheard of in our circles. It would be good for us as denominations to set goals for ourselves.

What kind of things can a denomination plan? It certainly can't set its quotas 10 years in advance. No, but it can do some things. For example, our church's very survival concerns us. We are growing internally (propagation) but we are not adding to the church through evangelism. Last year, across Canada, the Christian Reformed Church gained 154 individuals through evangelism. That averages out to 1.5 per church.

The Council of CRC in Canada, through the denominational Home Missions board, should set a goal of establishing, say, 5 new churches per year across Canada. These churches should be community-related churches consisting of non-Christian Reformed members. Locations could be predetermined.

Our evangelism even today should be concentrated on those who are unchurched, not on those who might leave their denomination to join "ours." The latter effort is merely a "circulation of the saints" and does not add to the Church of Christ.

I wonder if a "church plan" exists from 1955. It would be interesting to read today. The parents of 2004 may find this editorial totally lacking in vision. I can already hear my daughter tell her daughter: "If only Grampa knew how big our Lord really is and how small those dreams were way back in 1979."

Keith Knight

Christian education in emerging Asia (conclusion)

by Rev. Johan D. Tangelder

DATELINE: THE WORLD

When Dr. Paul T. Lauby, executive director of the New York-based United Board for Christian Higher Education in Asia (UBCHEA) was at the Silliman University in Dumaguete City, Negros Oriental, some time ago, he voiced his concern about the shortcomings in the standards of Christian colleges and universities in the world today, particularly in Asia. He also gave his opinion on what an ideal Christian university should be.

Does Christian education have a future in Asia? I believe so. One of the most promising signs is the realization among prominent evangelicals that Christian education is broader than the Sunday school hour.

What type of Christian education will be effective in Asia? Let me be so bold as to make a few suggestions.

Lordship of Jesus Christ

The Lordship of Jesus Christ must not remain limited to the life of the individual Christian. The biblical message is radical. Christ must be confessed as the Sovereign Lord who gives salvation and shalom. Christian educators need to see the cosmic — every sphere reign — of Jesus Christ. Christ must be central in education.

In the classroom the teacher and student both must realize that there is no distinction between truth and Christianity (John 14:6). Nothing can be separated from Christ.

Authority

Loyalty to Scripture is needed. The Bible is the "book of the Kingdom of God." From it we derive our authority. In our age, the sayings "I think this way"

or "I feel that way" have often more authority even among Christians than the "Thus says the Lord." In Christian education the Word of the Lord must give directives. Nothing is to be excluded from the authority of Scriptures.

Mission and the cultural mandate

I have been asked: "Isn't foreign mission work more important than Christian education?" I don't believe that a Christian can ever say, "I will support missions, but not education," or vice versa.

Our world is belaboured by antagonism, social injustice and violence. Our world is distressed, distraught and frightened as a result of its offenses against the holy and just God. In this world the liberating Gospel must be proclaimed with urgency. The love of Christ constrains every Christian to be a witness and to call sinners to repentance. But this is not all. The Christian as a new creature in Christ — as the restored image-bearer of God — still has to fulfill his cultural mandate. Genesis 1:28 and Matthew 28:19 are both in Scripture.

In Asia the emphasis on the cultural mandate is much needed. Man's role as ruler of nature as well as steward who cares for God's creation must be taught.

Antithesis

Antithesis? Is this not an old-fashioned word? No! The term clearly expresses the battle that is being waged in Asia. There is no neutral territory, neither in Asia nor for that matter in any part of the world. A war is being waged between Satan and his

forces, and Christ and his kingdom. In human affairs there is a war fought between those who serve God and those who don't serve him (Mal. 3:18). It is a global war and it is a battle for the mind of man. There is a warfare in the field of reading, nature, history etc. "Our Christianity is to cover the whole of our life, and effect our every relationship. Nothing that the Christian does is the same as that which is done by a non-Christian." (D.M. Lloyd Jones, *Life in the Spirit in Marriage, Home and Work.*)

Christians should not be ashamed if they encounter opposition to the Gospel from natural man, but they should be ashamed if they soften the Gospel to make it palatable to one and all. (1 Cor. 1:21-25).

Christians must declare that only

Christ can save man and his culture. It is Christ by whom all things consist. It is to him that everything must be subjected. If you are not subjected to him you are driven and motivated by forces opposing Christ. (II Cor. 10:4-5).

Reformed missionaries face a tremendous challenge. They are at the forefront in the battle for the heart and mind of man. I hope that the Reformed community will continue to prayerfully support their missionaries as they proclaim the liberating message of the Gospel with all its implications for this life and the life to come.

Give tongues of fire and hearts of love,

To preach the reconciling Word;

Give power and unction from above,
Where'er the joyful sound is heard.

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Subscriptions

\$10.00 for one year and \$19.00 for two years.

Calvinist Contact is published by Knight Publishing Ltd., 99 Niagara Street, St. Catharines, Ont.

Advertising

Display advertising deadline is Friday noon of the preceding week. Classified advertising deadline is Monday noon for same week's issue. See classified page for rates.

Memberships

Evangelical Press Association

Canadian Church Press

Canadian Ethnic Press Association

Audit Bureau of Circulation

The views and opinions of the writers and advertisers herein do not necessarily represent the position of the editor or the editorial council. All copy may be edited, condensed or refused for publication. Anonymous contributions will not be published.

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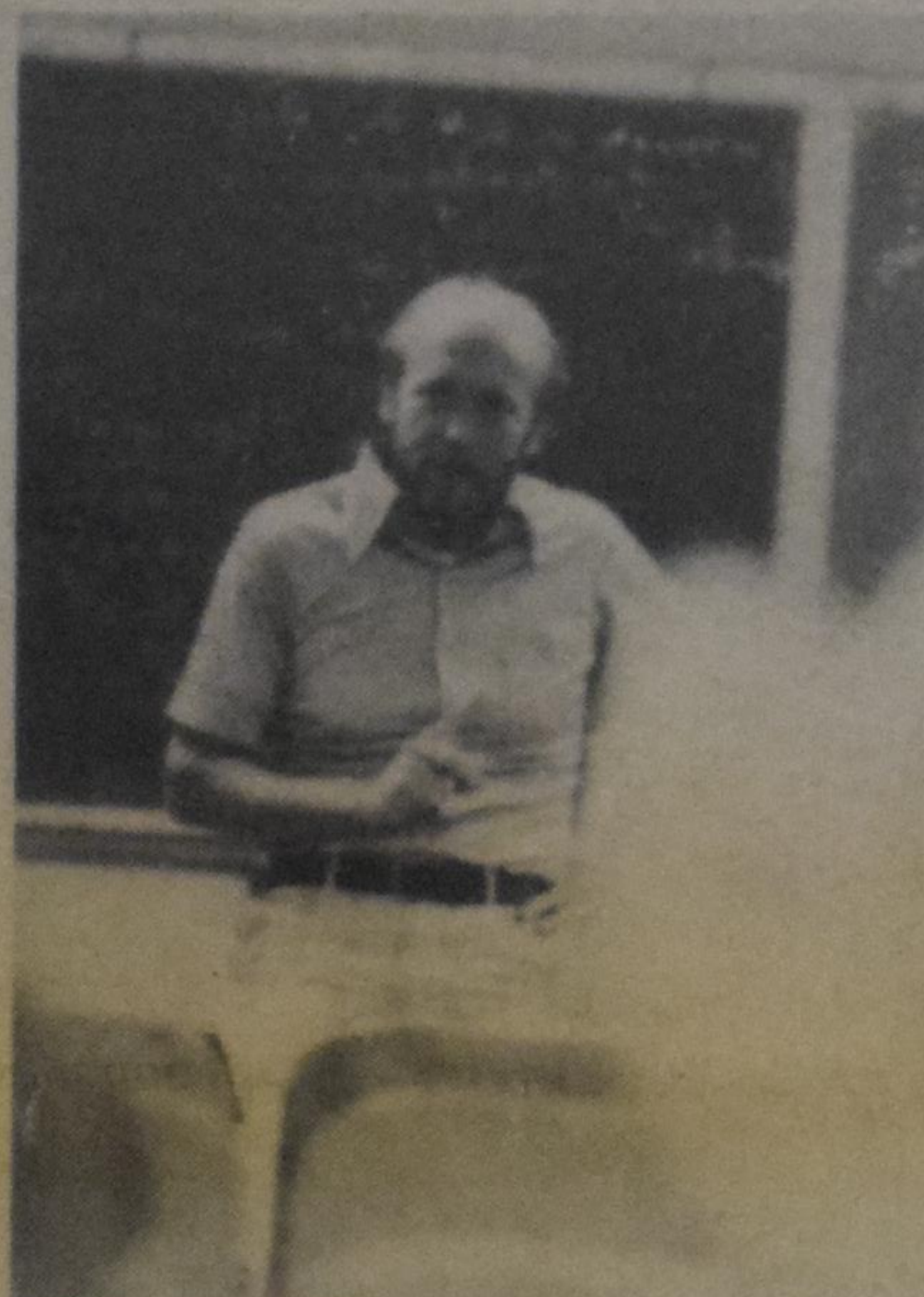
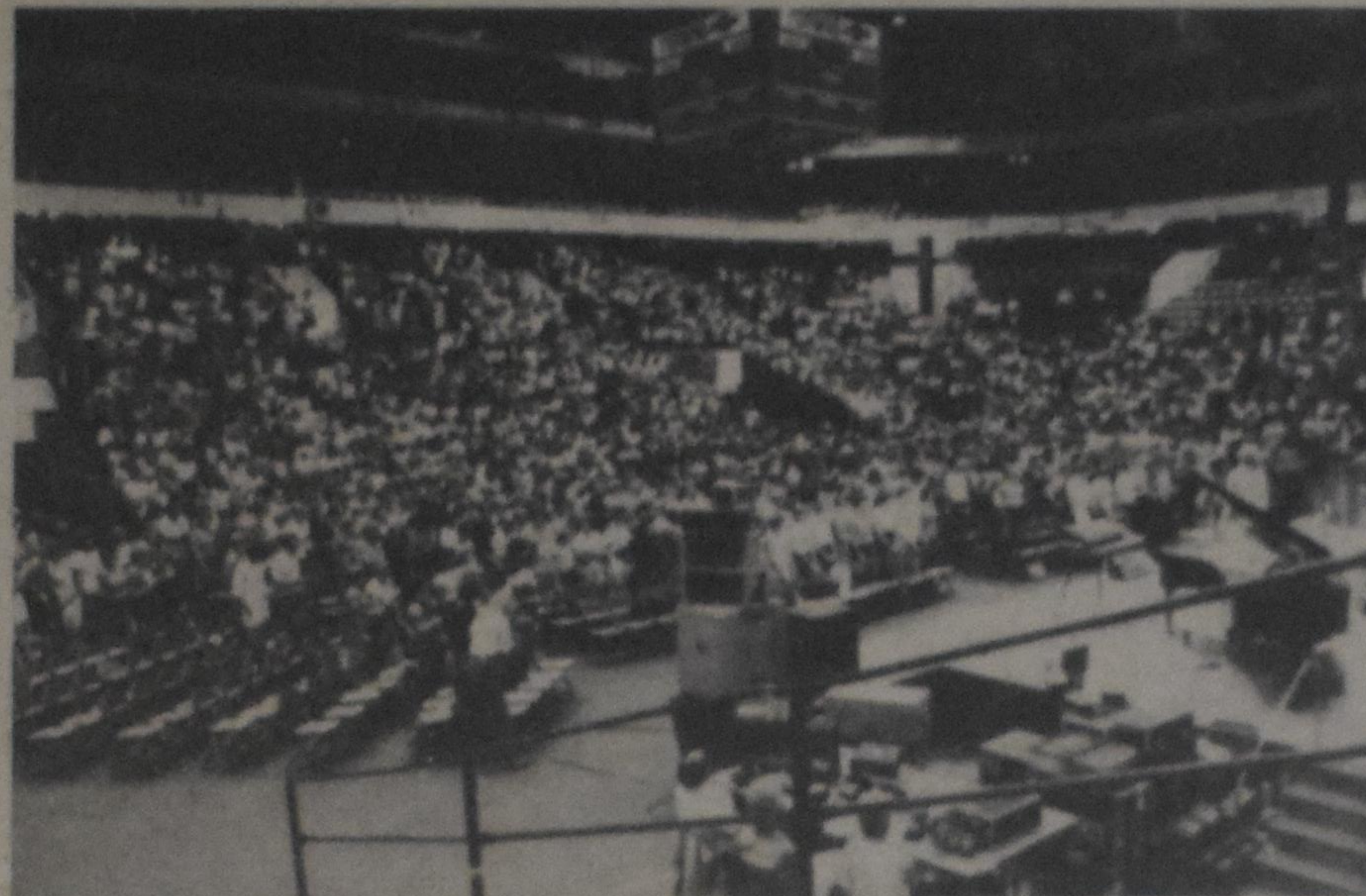
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More from the Young Calvinist Convention

cont. from page 1

"Passed — that we bring what we have learned during this conference to our churches and schools and offer support and encouragement to those who practice good stewardship."



Above:
Sand sculpture contest — beach party Oregon

Above:
Convention crowd - 2460 attended

Above:
This group biked over 700 miles to Oregon

Below:
U.S. - Canada Soccer Game. Canada won 2-0

Below:
Dr. Uko Dykstra speaks on environmental pollution

Below:
Discussion on lawn - University of Oregon

CHURCH NEWS

Christian Reformed

Called

— to Charlottetown, P.E.I., Rev. T.J. Ouwehand of Lutten, The Netherlands (formerly of Hamilton, Ont.)

Declined

— to Abbotsford (Second), B.C., Rev. John Klomps of Hamilton (First), Ont.

Stated Clerks

— Classis Eastern Canada — Rev. Stephen Sietsema, 2266 Pitt St., Cornwall, Ont. K6K 1A3.

— Classis Hamilton — Rev. John Jongsma, 21 Proctor Ave., Brantford, Ont. N3S 3E5.

New Clerks

— Blenheim, Ont. — Mr. J. Wymenga, Box 448, Blenheim, Ont. N0P 1A0.

— Edmonton (Trinity), Alta. — W.J. Groot, R.R.6, Site 4, Edmonton, Alta. T5B 4K3.

Toronto Elders

Classis Toronto fall elders conference will be held Nov. 5 in Toronto (Second) Church, Weston, and on Nov. 8 in Barrie Christian School. A panel of elders will discuss their tasks. Meetings start at 8 p.m.

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THE BIBLE AND WOMEN

"The Place of Women in the Bible," written by Rev. Verlyn Verbrugge, pastor in the CRC, is excellent material for individual and group study. The six lessons (God and creation, fall and redemption, marriage, women in God's service, Jesus and women, Paul and women) are very helpful as the CRC considers the role of women in today's church. \$1.50 for sample copy (\$2 Canadian); quantity discounts. Distributed by the Committee for Women in the CRC. Write to Women and Bible Book, c/o Ellen Bruinsma, 1011 Applewood Drive NE, Grand Rapids, MI. 49505. Phone (616) 459-2813 or 456-1813.

Small Talk

On a recent visit to Holland, I was both saddened and amused. It's a familiar experience for many of us, I'm sure. Tales of fellow travellers have revealed as much to me.

My emotions were in turmoil already days before I left. There was the quickened heartbeat that came with the realization that, shortly, I would actually be with all those loved ones I think so often about. I pictured myself getting off the plane, the Lord willing, (only, I was to discover that this is not the thing to say anymore back home) and, while waiting for my luggage, eagerly scanning that last glass barrier for some familiar faces among the scores of people standing there. They too, would be anxious and filled with eager anticipation. Surely, it's a thrilling experience all the time!

Finally, that moment really came and when, after hugs and kisses all around, we walked up to the waiting car I found an outlet for my feelings in talking about such inane things as the scratch on my suitcase and a stain on my skirt. I said Hi to everyone instead of "Dag" and felt slightly foolish. Perhaps this was where I already felt the tiniest bit out of place. I remembered then that that was the way it had been five years before but I had conveniently forgotten it.

I had vowed that this time it would be different. I would not get caught in those silly arguments about which standard of living is better, theirs or ours. Or to be irritated by any of the

television shows of which I didn't seem to recognize the language anymore. This wasn't how they talked when I still lived there, or was it? Its diction seemed put on and to have lost the familiar tone of my native tongue as I had always known it.

That tongue appeared to have become adulterated with English as well. Perfectly adequate Dutch words had been discarded in favor of their apparently more fashionable but often mispronounced English equivalents. When I tried to explain that we here eat steak instead of steek and wear a sweater, not a sweeter, it was implied that I should brush up on my English. I decided instead to be amused.

The same decision kept me in line when distinctions such as: "That time when you wore that silly green hat," or: "It must have been when you showed up in that old-fashioned pantsuit," were used to remember specific occasions. I was glad to have escaped such tyranny of fashion and to appreciate my fellow men for something better than their mode of dress!

With others, I've also been amazed at the ignorance which people who have never been here, display about our country. They still seem to think in terms of tomahawk and teepee, of neighbours at ten mile intervals and snow in July. They apparently never heard of the Winnipeg Symphony Orchestra, of Stanley Park or McGill University.

But oh, be that as it may, these were only minor misunderstandings and

should really rate no more than a good natured poke in the ribs of the offenders and an invitation to come and see for themselves. It was much harder to digest that we seem to have lost touch on a far more significant level with those who did not cross the ocean with us.

Spiritually we don't always understand one another anymore. That hurts. At times it even leads to bitter arguments between people who went to the same catechism classes together. Sadly, each party tends to put the blame squarely on the other. It's often said that we here lagged behind while those on the Continent increased their pace. I don't believe that. It's not a matter of a jet versus a horse and buggy. Among other things, it's also a matter of culture. We should not be so naive as to think that we could have transplanted ourselves and our families in a foreign country, among a different people, without being affected by it. Perhaps we expected to remain who we were, untouched, unchanged in our feelings, thoughts and attitude. It's not possible.

Where there is life, there is movement, development and, ideally, growth. Therefore we should not deny it when they tell us we have changed. Of course we have. Twenty or thirty years of integration have left their imprint. A simple illustration may help us see that more clearly. Did we ever before sign a letter with "Yours in Christ" or "In His service" as we now often do? If

used with discretion, it's a meaningful practice.

It does not mark us as better believers, at the most as North American Christians who express themselves differently and, perhaps, a bit easier than their European counterparts. Still, these and other similar things do create a bit of a problem back home. This is not how they remember us. We, indeed, have changed and would do well to remember that whenever we meet again.

There's much on their part, too, that simply baffles us. Attitudes and actions which we're inclined to denote as unacceptable for confessing Christians dismay and pain us. This, in turn, may kindle a dangerous reaction in many of us.

It feels so good to wallow in that holier-than-thou feeling, and it shows! It also widens the gap and deepens the rift. And who are we to condemn? Our many collective sins rise up against us too!

Instead, let's prayerfully consider our common ground. Thank God it's there and it is as solid as ever. May we all seek it out and then, gathered around our Lord Jesus Christ, we'll find and meet each other too!

Lynn Miller

by Ralph Heynen

PASTORAL COUNSELLING

The things we take for granted

On the first Sunday of November, thousands of church members will have a day of fasting and prayer in the interest of world hunger. We could well ask of what value is it in this vast world if we don't eat for one day. Most likely we're just going to make up for it in the next few days anyway. The little bit of food we save can do little for a starving child in the sub-Sahara or even a needy family in the inner city.

But the real value of this exercise in fasting is that it makes us more aware of what some people in this world go through. We become a bit more conscious of what hunger really is. Our hunger is only slight compared to one who is on a starvation diet. It's only for a day, while these people go on that kind of diet day in and day out, one month after the other. We tend to take things for granted in our land of affluence. We may not always have the kind of food that we enjoy and often we may have to be satisfied with hamburger when we would enjoy having a steak. We don't really know about the kind of hunger that people in needy countries experience and it doesn't really touch our lives. There will always be plenty for us and for our children and we take this for granted.

Since we've celebrated Thanksgiving Day, it would be well to consider some of the things that we tend to take for granted, for this stands in the way of a genuinely grateful attitude towards life and towards God. However, we ought to stress also that there are certain things that we ought to take for granted. I'm not particularly concerned about whether the sun is going to rise tomorrow. I take for granted that it will. When I receive a check from an employer I take for granted that it is good

and that it will be cashed by the bank and that it will not bounce.

We are told to drive defensively and that means you have to keep your eye on the other driver, but at the same time we more or less take for granted that the other man is going to obey the traffic rules and that he's not just going to cut in on us and go through a red light. We have to take certain things for granted in order to live adequately and comfortably and securely.

But when it comes to human relationships, it becomes very important that we do not take things for granted. Everyone of us is indebted to other people. We are indebted to the policeman, fireman, those who protect our land, those who provide for us in various ways. We are in debt to thousands of people and for this reason we owe a debt of gratitude to many that surround us.

You often find in families that we tend to take each other for granted. I have often heard the statement made by somebody, "I thought we had a good marriage."

A man's wife had moved out on him and found an apartment of her own and taken the children with her. And he said, "I thought we had a good marriage and now all of a sudden things have fallen apart." This man had been taking things for granted. He thought that everything was running smoothly. He had never detected the real feelings of his wife.

We take for granted, for example, that we can just go on living without the help of others and support of others. When others do help us, we owe them a debt of gratitude. Life's path would be so much smoother for many if they would express a word of appreciation. It's hard to live in a world without appreciation. It's

hard to keep on being faithful when nobody seems to care. It's hard for us to keep on struggling and trying to do our best when we never hear from people that we are doing a good job.

Mother will have gone through considerable trouble to prepare a meal and the children will sit down and eat the meal and arise from the table and never say a word. They may even complain about the kind of food that was served. They don't offer to help with the dishes or to clear the table. They simply take for granted that this is the task of the mother and they don't have to say anything. As parents we have to teach our children that they may not take this sort of thing for granted.

Children often forget the love and sacrifice that their parents make for them. We have all known years of continued favor that have been forgotten and their memory wiped out by the one small failure to grant a request for help.

It's rather humbling to say to somebody, "I appreciate deeply what you do for me." We don't like to be under obligation to others. We like to be self-sufficient and independent. This kind of pride is expressed in the lives of many — to have the feeling that after all others are supposed to do this for them and for that reason why should he thank them.

I'm sure you've often heard people say after they have been sick, "You should really be thankful after being so sick and now you're well again." We shouldn't take our health for granted, but when the person who says this hasn't been sick at all, in fact, maybe has never known a sick day in his life, he ought to be a lot more grateful. He's possibly taking his own health for granted too. It's important not to allow the

blessings that other people have robbed us of our own feelings of thankfulness. We may have blessings and then we see that somebody else has something better or gets something more and we become dissatisfied. It has become part of our life that we've got to have the biggest, the best and most expensive things, and we need to decide for ourselves that there's a certain standard by which we choose to live.

I think it is important in this season of the year to look at life and see what we have and to be content with the things that we have received and then express our thankfulness. Thankfulness doesn't become real until we express it. It doesn't mean anything unless we have told somebody. If you're thankful to some person, tell him. It's important that you do, it's important for yourself but it's also important for the other person.

If you're thankful to God, be sure to tell him about it because Thanksgiving is not only a matter of saying now and then, "We thank thee O God for all the good things that we have," but that we can go beyond all this and thank God for what he is to us — our God in Christ — because that gives an overflowing sense of gratitude. Don't take things for granted, but be one who expresses his gratitude.

THOUGHT FOR THE WEEK:
Make use of your common sense, but add to your common sense Christian understanding. The real important ingredient of Christian love is Christian understanding of others.

The Adventures of the Jolly Baker

by W.G. Vandehulst



49. Hurry, hurry! She had no time to look for another one. Mrs. Bumble whipped the soft, floppy nightcap onto her head. It was much too big for her and sank down over her ears. Oh, awful! What would the Supreme Royal Chef and all the other chefs think! But she had no choice. The proud chef impatiently pounded on the door with his golden spoon. He hollered, "Baker Bumble, answer the door! Right now! How dare you make me wait, the best, topmost, supremest chef to his Majesty the King. Outrageous! Where are you, you stumblebumble!"

"Coming, coming, your honor! My husband, that fat fool, that dopey dreamer — he . . ." Her voice squeaked in fear and anger.

50. "Silence, woman!" snapped the proud chef. "Fetch me the raisin buns. Right now! I'll tell his Majesty the King how disgracefully I've been treated — me, his right-hand man. I'll make sure . . ."

"Please, please, your honor! Here . . . here they are. My husband, that bumbling numbskull, that . . . that . . ."

"Ha-ha-ha! Look, look!" shouted the boys peering inside through the window and longingly sniffing the delicious fragrance of the freshly baked raisin buns. "Ha-ha-ha! Look, she's wearing Baker Bumble's nightcap, one of those long ones with a tassel on the end."

The poor woman! Her sharp face turned red and green and yellow with shame and fright. Her boney hands trembled.



51. She seized one of the trays. It shook in her hands and the lovely brown buns rolled this way and that. She quickly tried to straighten them out. As she bent forward the peak of the nightcap fell forward and the tassel swept over the shiny buns.

The Supreme Royal Chef saw it. He shook his head indignantly and his double-crowned hat also shook indignantly. "What an outrage! A hairy old nightcap touching the raisin buns meant for the King! His Majesty will hear about this. I'll . . . I'll . . . Give me that tray!"

He jerked the tray of buns from Mrs. Bumble's trembling fingers and handed it to his men.

52. Off went the procession, the Supreme Royal Chef in the lead, his angry face looking even angrier than usual. Then followed four bakers carefully carrying one tray between them on their shoulders; then four more carrying the other tray; and then four more bakers at the end of the procession. Skipping and laughing and shouting behind them came a large band of boys and girls. They held their noses in the air, sniffing and snorting to catch a whiff of the delicious fragrance. Their mouths watered and they eyed the raisin buns jealously.

Lou sniffed the air too, but he didn't follow the procession. He slipped away from the others, and when they were out of sight, he dashed back to the bakery.



53. Yum-yum! Now Lou would get a raisin bun too. He could almost taste it already. Smacking his lips, he leaped onto the sidewalk and looked into the store, his eyes shining with eagerness. He felt a little like a king himself. He opened his mouth to say, "Hi, Baker Bumble, can I have . . ."

But Baker Bumble wasn't there. The only person there was Mrs. Bumble. She looked so strange. She was sitting in a corner of the bakery, sunk down on a large basket. The nightcap was still on her head hanging down in front of her face. She was covering her eyes with both hands as if to hide herself in shame. How strange! And where was Baker Bumble?

54. Lou's eager face clouded over. He knew that the baker's wife was a shrew. She didn't want any kids in the bakery. She was afraid they'd make the place dirty. All the kids were afraid of her screeching, scolding voice.

But she was the only one in the store. Where was Lou's warm, fresh-baked raisin bun? Bending forward, he searched the bake shop, but he saw none of the delicious buns. He sniffed hungrily, almost drooling.

Mrs. Bumble sat up, startled. Yanking the nightcap off her head, she looked at the door with large, angry eyes. Then she saw Lou, one of the nasty kids who had laughed at her a little while ago. She leaped up.



55. "Beat it, you! Get! You little scamp, you scavenger, you . . . you scoundrell Beat it!"

Lou stammered, "B-b-but B-b-baker Bumble said he'd give . . ."

"Baker Bumble? That . . . that deserter! I'll give you something!" She looked around for a stick or a broom. "I'll give you . . ." When she didn't see anything to chase Lou with, in her fury she blung the baker's nightcap at him. "There! That's what I'll give you, you wheedling little scamp. That'll teach you to laugh at a decent woman who's always tidy and neat! How dare you ask me for anything! Beat it!"

56. Poor Lou! Mrs. Bumble's angry words hammered down on his head and shoulders like a driving hailstorm. She raged on and on so that he couldn't get another word in. And then suddenly the baker's nightcap struck him full in the face. Frightened, he staggered back a couple of steps. One of his feet slipped off the sidewalk and he tumbled over backwards into the middle of the street. The cap lay on his stomach, the tassel sticking up in the air.

"I-I-I . . ." he stammered, but Mrs. Bumble angrily slammed the upper door, forgetting Baker Bumble's cap in her anger. There lay poor Lou. No warm, fresh raisin bun for him. Just a warm, old nightcap.

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TRADITIONAL FAMILY BAKING

De Bijbelvertaling (1)

Bijbelvertalen is een moeilijk werk. De oorspronkelijke talen, Hebreeuws voor het Oude en Grieks voor het Nieuwe Testament, zijn geheel vreemd aan onze Nederlandse en Engelse taal. Daarbij komt dan nog het verschil in land en volk en het feit dat de taal die men ten tijde van Abraham sprak niet meer gesproken werd, ja zelfs dat in de Bijbel zelf een groot taalverschil gevonden wordt tussen de boeken van Mozes en die der laatste profeten, wat zich ook wel laat begrijpen als we zien dat ook in Nederland en Engeland de taal van duizend jaar geleden heel anders was dan de taal die wij nu spreken. Er is zelfs al verschil in het Nederlands dat wij spraken toen we naar Canada emigreerden en het Nederlands dat men nu in Nederland spreekt.

Daarbij komt dan nog dat men bij het bijbelvertalen de moeilijkheid heeft of men de namen van dieren en planten en voorwerpen die in Palestina voorkomen zou mogen vervangen door namen uit het land in welks taal men de Bijbel wil overzetten.

Zo is het bekend dat men in Indonesië de woorden van de Heer Jezus: "Ik ben de ware wijnstok", wel weergeeft als "Ik ben de ware palmboom", omdat men in Indonesië geen wijnstok kende. En omdat de palmboom voor de inlanders zo ongeveer alles betekende, dacht men dat men op die manier beter kon weergeven wat de Heiland eigenlijk bedoelde. De vertaling wordt dan eigenlijk meer een parafraze.

Zo zijn er dus allerlei moeilijkheden. En de bijbelvertalers worstelen er mee om de juiste woorden te vinden, zodat Gods Woord door de mensen kan worden verstaan. En op de zendingengebieden roept men om Gods Woord in de eigen taal!

Ook Nederland was eens zo'n zendingengebied. Zendingen als Willebrord en Bonifacius zijn ons nog welbekend uit de vaderlandse geschiedenis. En bij de vestiging van de kerk kwam er ook bij het volk de behoefte om uit de Bijbel te leren, en die te horen voorlezen. Want slechts weinigen konden in die eerste tijd lezen. De Bijbel moet echter door Gods volk worden gekend. Er zijn twee mogelijkheden: we moeten allen Hebreeuws en Grieks leren om dan de Bijbel te kunnen lezen in grondtalen of we moeten een vertaling hebben.

Dat eerste is niet zo vreemd als het lijkt. De ijver waarmee orthodoxe Joodse ouders hun kinderen Hebreeuws leren kan voor menig Christen, die bitter weinig moeite doet om zijn kinderen het woord Gods te laten verstaan beschamend wezen.

In de geschiedenis van de Nederlandse kerken is er ook inderdaad een secte geweest die de weidse naam: Hebreïsten ontving. Om en bij het jaar zeventien honderd. Zij minachtten de Statenvertaling en deden al hun best om de Bijbel te lezen in de grondtaal. Zo zag men een zekere Grietje Van Dijk, ook vrouwen mochten daar voorgaan (!), met een dikke Hebreeuwse en Griekse Bijbel oefenen voor soms wel meer dan driehonderd mensen. Deze beweging is spoedig verdwenen.

Het is onmogelijk om de eis te stellen dat alle christenen twee betrekkelijk moeilijke talen als Hebreeuws en Grieks met hun vormenrijkdom en vaak ingewikkelde constructies zouden moeten kennen, dat ze in staat zouden zijn zelfstandig de Schrift in de oorspronkelijke talen te kunnen lezen. Dat kan niet. Dat hoeft ook niet. Paulus stelt b.v. die eis niet in een van zijn brieven. En hij gebruikt zelf vrij geregeld de toen zo bekende Griekse vertaling van het Oude Testament, de Septuaginta. Het Oude Testament was toen al in het Grieks vertaald omdat er zoveel Joden vergriekst waren en door de handel in andere landen woonden.

Paulus haalt die vertaling vaak aan, en daaruit kunnen we afleiden dat er door de Schrift geen bezwaren worden ingebracht tegen het gebruik van een vertaling. Paulus legt nergens de heiden-christenen op om Hebreeuws te leren, maar komt ze tegemoet door voor hen een vertaling te gebruiken.

Zal het Woord van God bekend worden dan moet het vertaald worden, en door het volk kunnen worden gelezen. Waar kunnen we Gods Woord vinden? Kijk eens naar een deel van de Bijbel, b.v. de brieven van Paulus. Een brief, die Paulus gedictieerd heeft aan Tertius. Die brief geschreven door Tertius is er niet meer. Die brief is overgeschreven. En nog eens overgeschreven. Alle kerken wilden die brief hebben. En ook de andere brieven, en de evangeliën enz. Dat werd dus in elke gemeente een hele verzameling. Een verzameling van Bijbelboeken. Zo zijn er duizenden handschriften ontstaan. Er zijn nog zo'n kleine tweeduizend handschriften over waarvan er een honderd behoren tot de alleroudste, en ook niet verder teruggaan dan ongeveer 300 na Christus voor het Nieuwe Testament, en voor het Oude Testament ongeveer 700 na Christus, met een uitzondering voor enkele oudere die men vond in de Dode Zee rollen, ongeveer 150 voor Christus.

Dus uit de tijd van David of Paulus hebben we geen oorspronkelijke geschriften meer, alleen wat overgeschreven is. En die handschriften van de ons bekende bijbelboeken vormen met elkaar voor ons de Bijbel.

J. VanHarmelen

PERSOVERZICHT

• Het is dan eindelijk zover. Met veel galavertoon en feestelijkheden is de een en dertigste zitting van het parlement begonnen. Trudeau danste met de dochter van de Gouverneur-Generaal, en Brendan Clark een neefje van Clark viel in slaap toen de Troonrede gelezen werd. Een reactie die trouwens wel te begrijpen was, er zit niet veel opwindends in het dokument.

• De oppositie maakte regeringsbeleid. Zelfs de leden van Clark's eigen partij lieten luid hun misnoegen horen. Clark goot gauw wat olie op de golven toen hij beloofde parlements-commissie te zullen benoemen om het vraagstuk te bestuderen. Die rente ging op tot 13%, hetgeen betekent dat als u met de pet in de hand bij uw bankdirecteur om een lening gaat vragen die mijnheer u zo ongeveer 15% in rekening gaat brengen. Het poffen wordt duur.

• De motie van wantrouwen over de voorgenomen verkoop van tenminste een gedeelte van PetroCan, zal de regering wel overleven. De Social-Credit partij is van plan om Clark uit te helpen.

• Er waren interessante ontwikkelingen op diplomatiek terrein. De Sovjet President Leonid Brezhnev bezocht Oost Duitsland waar hij het volgende handeltje voorstelde: als Amerika geen nieuwe raketten in Europa zou installeren zou hij 20.000 manschappen en 100 tanks terug trekken van Oost Duitsland tot achter de Russische grens. Het Witte Huis heeft negatief gereageerd.

• De Amerikanen moeten diep in de buidel gaan tasten willen ze van de winter warm blijven. Canada heeft de prijs van aardgas

bestemd voor de U.S. maar eventjes met 23% verhoogd. En wij maar klagen over die gemene Arabieren!

• Met de vooruitzichten voor een nationale energie politiek hier in Canada gaat het nog niet zo best. Prime Minister Joe Clark en Premier Loughheed van Alberta zijn het niet eens kunnen worden. Loughheed wil heel gewoon het onderste uit de kan hebben en Clark wil graag zo goedkoop mogelijk.

• Fidel Castro is op bezoek in New York. Hij gaat de Verenigde Naties toespreken. En als u soms denkt dat uw dominee wel eens te lang preekt, denkt u dan ook maar eens aan die Castro. Zijn redevoeringen kunnen zo maar vier uur duren. Zonder tussenzang zelfs!

• De Zimbabwe konferentie in London is nu in haar tweede fase. Guerrilla leiders zullen gaan reageren op de voorgestelde grondwet die niet veel macht meer in de handen van de blanken laat.

• In Iran gaat Khomeini maar door met Mohammedaanse wetgeving. Er mag nu in Iran geen varkensvlees meer verkocht worden, en alle liefhebbers van snert daar (als ze er zijn) kunnen van de winter op een houtje bijten.

• Een lezer was het opgevallen dat mijn nieuws soms wat "oubakke" was. Ja Calvinist Contact is nu eenmaal (nog) geen dagblad. Ik kom met mijn persoverzicht natuurlijk een beetje als mosterd na de maaltijd. Maar u moet maar zo denken: met veel nieuws is het net als soep, als 't een dag of wat gestaan heeft, verbetert de smaak.

Carl D. Tuyt

Het Lester B. Pearson college of the pacific

(Canadian Scene) — Het Lester B. Pearson College of the Pacific, gelegen aan de Zuid-zee kust van Vancouver Island, 29 km. ten W. van Victoria, is een van de drie United World Colleges, die leerlingen aannemen uit bijna alle landen, alle rassen en elke religieuze en politieke overtuiging. Het eerste United World College werd geopend in St. Donats, Wales, in 1962, en de eerste president daarvan was Earl Mountbatten van Burma, de Britse oorlogs-commandant. Een derde college is sindsdien geopend in Singapore, en er zijn plannen voor een vierde in Italië in 1980.

Het oorspronkelijke van Pearson College idee werd omschreven door de grondlegger ervan, wijlen Eerste Minister Lester B. Pearson, lang voordat de school in 1974 geopend werd. In zijn Nobel Peace Prize toespraak van 1957 zei hij: "Hoe kan er vrede bestaan tenzij mensen elkaar begrijpen, en hoe is dat mogelijk als wij elkaar niet kennen?"

SHALOM MANOR GRIMSBY, ONTARIO

(Rusthuis van de C.R. Churches in Classis Hamilton)

Elke dag bijna ontvangen we nieuwe aanmeldingen. We hebben nog een klein aantal kamers open voor oudere mensen die VERZORGING en LICHT VERPLEGING nodig hebben. Schrijf voor inlichtingen aan de administrator Mr. J. Kamphuis, Shalom Manor, 112 Bartlett Ave., Grimsby, Ont. L3M 4N5 Phone: 416-945-9808.

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De meester en de spelende kinderen komen thuis na de lange wandeling; de limonade van grootmoeder is een blij feest.

Maar een week later is er een kleine beroering op de Heide; de naalkrans heeft een prachtig stuk opgevoerd op een jaarfeest, een stuk over arme mensen en wat een christen daarvoor heeft te doen. Mien speelde de hoofdrol en na afloop komt een bezoeker naar haar broer Jo en zegt grijnzend: "Ik wist niet, dat jouw zus zo'n socialiste was."

Woedend is ze. Socialiste? Zij? Christen wil ze zijn. Het is moeilijk, dus wordt de meester geraadpleegd.

"Meester, ik bedoel niet anders te zijn met die hoofdrol dan wat ik zelf ben — je mag niet neerkijken op anderen en als ik daarvoor vecht, noemen ze me een socialiste, een rooie..."

De meester moet uitspraak doen. "t Is toch zo?" zegt de meester lachend, "we vechten toch voor alle mensen? Waarom moeten we onderscheid maken? We werken ieder op eigen terrein en alle mensen moeten leren, dat er geen onderscheid gemaakt hoeft te worden; geen spotnaam van "Rooien" en geen spotten met de christenen, nee, samen werken, dan bereiken we alles. Als de mensen het niet begrijpen, moeten we het hen uitleggen. Niet nijdig worden."

Dergelijke problemen heersen op de voormalige Heide. Men kent buurten en herenhuizen in IJmuiden en die geest komt ook waaien over Velseroord. De jongens van de Middenstand bemoeien zich niet met de Urkerbuurt en de Schuine Buurt en de Kromme Buurt en vooral niet met de Blikken Buurt — complete veldslagen worden geleverd. Als de jongens beukenootjes en eikels en kastanjes willen zoeken in het noorden van de Breesaap, waar de Blikken Buurt ligt, dan doen ze dat want er is overvloed, maar de Blikken Buurt is al nijdig als ze die eigenwijze hoogmoedige praatjesmakers in het vizier krijgen en stormen er onmiddellijk op los. Vooral de "piersappelaars", de vletterlui hebben kinderen, die het met de paplepel ingegoten krijgen, dat ze zich niet hoeven te laten koeien.

Dit brengt veel rumoer, wraak roept om wraak, zelfs de nieuwe vrijetijdsbesteding: voetballen, kan in gevechten veranderen als IJmuiden tegen de Heide gaat spelen en als de Heide wint, is het helemaal bal. Vaak zit er werkelijk ernst in: IJmuiden moet zich handhaven en de Heide wil zich handhaven.

Alles bij elkaar zal het wel te maken hebben met de geboorte van steden, die eisen en rechten hebben, maar meestal begint men met uit te vinden, wie de sterkste in lichaamskracht is voor men gaat praten met elkaar.

Als Sam Vlessing op het Willemsplein de fanfare laat schetteren en het koper van de instrumenten schittert in de zon met het marsen door IJmuiden's straten, dan lopen IJmuiden en Velseroord uit van dit verrukkelijk schouwspel te genieten, tot een onverlaat meent te moeten opmerken: "Die Sam toch — echte IJmuidenaar is tie —" en dan is de lont weer in het Heidense kruitvat gestoken.

Men heeft altijd wel een aanleiding om te vechten. Op een morgen komt een keuterboer, die schaars wordt in Velseroord, zijn weiland op en mist de hit, die gisteren nog in alle vrede en aangename rust stond te grazen. Als blijkt, dat de dader uit IJmuiden komt en eerlijk bekend, dat hij's nachts de hit vervuld heeft voor het paard van de

groenteboer en dat beest in de "Heereduinen" staat te grazen, is de eigenaar van de hit in alle staten en moet de meester uitspraak doen om een verhitte strijd in de kiem te bezweren.

Middelpunt op de Heide is en blijft de meester.

Dirk Visser zit in de derde klas bij meester Taanman; maar maakt het zo bont, dat hij voor veertien dagen van school wordt gestuurd. Dat is niet best. Zijn vader en moeder zijn niet mis en Dirk brengt de eerste twee dagen als zwerver bij de sluzen door tot hij gesignaleerd wordt en hij thuis opbiecht, dat hij van de school van de meester is weggestuurd.

IJmuiden en Velseroord blijken haast te klein te zijn voor de ontzetting van zijn ouders. De familie Visser kan zich niet indenken, dat van deze zoon Dirk iets terecht kan komen: "Weggestuurd van de school van de meester en dat nog wel voor veertien dagen..."

Visser ziet zijn zoon's toekomst reeds in het verschrikkelijke dat hier komende is: men bouwt een Tuchtsschool op de grens van Velseroord en Driehuis; daar komen de jongens die voor galg en rad opgroeien. Van wie heeft Dirk die kwade streken? De ouders weten er geen raad mee, dus gaan ze diezelfde avond naar de meester om raad. Tot hun stomme verbazing is de meester het niet met hen eens, wat de toekomst van hun zoon betreft: hij ziet die zoon nog niet in het Tuchthuis zitten. Integendeel.

"Dirk is niet kwaad of slecht, hij is een echte kwajongen. Wees blij, dat hij kattekwaad uithaalt dat is gezond, maar — hij krijgt natuurlijk straf en dat zal hem geen kwaad doen. Hij is wat ver gegaan met zijn streken, daarom veertien dagen niet op school, maar dit is goed voor hem. Heus, dit komt wel goed."

De ouders van Dirk lopen verlicht naar huis terug; het is een klein uur lopen maar de weg is kort voor hen, want ze lopen vleugellicht vergeleken bij de heenreis. Wat zei de meester? "Ik geloof, dat in jullie zoon meer zit dan wij nu kunnen denken — wie weet, wordt hij nog een van de peilers voor kerk en school en — die hebben we zo hard nodig." Een toekomstbeeld, dat werkelijkheid is geworden, want deze Dirk Visser wordt later het Hoofd van de Marnixschool, actief bezig in alle schoolzaken, actief bezig in alle kerkelijke zaken, actief bezig in alle politieke zaken...

Onmetelijk verlicht zijn de ouders, maar de toekomstige peiler van kerk en school en politiek zit die avond zijn zitvlak te wrijven, dat bont en blauw is... Want de Visser's hebben hun zoon lief, dus sparen zij de roede niet.

"Toch is de jeugd hier anders dan uit een vaste dorpsgemeenschap," zegt de meester op een keer, als hij in zijn gezin praat over de dagelijkse gebeurtenissen, "het zal wel zo blijven, denk ik en de oorzaak? Misschien de kustreek, de zee — dit vormt de mens. Ruimte en eigenzinnigheid en de zucht naar ruim baan, vrijheid."

"Vader is weer aan 't filosoferen," grinnikt Martin.

"Zou Margootje jou wel accepteren?" plaagt Gre, waarop Martin onbeheerst bloost en repliceert: "Ik ben een uitzondering, dat weet je; ik houd alleen van de kunst."

"En de zeegezichten van onze Barend van der Kolk dan?" vraagt de meester, "er lopen hier meer mensen rond, die aan kunst doen, hoor!"

Martin bromt wat. "Zolang Barend het

zelf niet als kunst bestempelt, hoef ik niets te zeggen," ontwijkt hij.

"Ik vind het wel een kunst, zoveel zeegezichten te maken," vindt Gre, "de man kan letterlijk van alles en hij krijgt er steeds meer klanten door."

"Maar echte kunst kan ik het niet vinden," houdt Martin vol.

"Och," zegt zijn moeder, "dat is toch niet zo belangrijk? Hij en vele anderen zijn er gelukkig mee."

"Wist u, dat de koster van Tivoli..." begint Gre, maar Martin verbetert: "De petrolieboer."

"Wist u, dat de koster van Tivoli, de petrolieboer, Rasmussen," voittolt Gre, dat deze veelzijdige sinjeur vroeger op houtschepen naar Rusland heeft gevaren? Dat is ook een bijzonder mens op onze Heide, die kent de verre landen en de grote vaart!"

"De breekveertien," horen ze ineens Frits, die binnenkomt, "goedenavond." Een blijde lach vliegt over het gezicht van zijn moeder. "Hoe is het met Corrie en de kinderen?"

"Blakend," zegt Frits, een stoel aanschuivend, "hoe kan dat anders, nietwaar: zo'n echtgenoot en vader als ik ben, ahum..."

"Opsnijer," zegt Gre, "ik zal je koffie inschenken, kom je wat tot nuchter nadenken."

"Doe dat," knikt Frits, "ik hoorde dat mijn familie het over IJmuiden hadden hoë is dat toch mogelijk... maar hoe vinden jullie de ponten-misere? Hoe moet dat nu straks met de schoolkinderen?"

"Jij bent lid van de Gemeenteraad, herinnert de meester, "er ligt een dankbare taak op je te wachten door hier raad te schaffen."

U bent sinds kort lid van de Provinciale Staten van de provincie Noord-Holland," geeft Frits terug, "wat hebt u een prachtige taak om ons van die misère af te helpen en raad te geven."

"Jullie redden je wel," plaagt de meester, "ik houd niet van familiezaken."

"Ach, jullie menen er niets van," hoofd-schudt zijn vrouw, "wat is er met de ponten?"

"Die Velserstoompont," begint Frits, "herhaalde keren proefvaren en in dienst en uit dienst; het gehele land, dat zich ermee bemoeit — waar bemoeien ze zich mee! Laten ze zich met dingen bemoeien die hun bemoeien nodig hebben..."

"Wat wordt het weer ingewikkeld," gnuift Martin.

"Als we geld nodig hebben voor de school en zo, houden ze zich stil, maar nu we aan pontveerdienst doen, hebben ze allemaal wat te vertellen," gaat Frits onverstoorbaar door, "het is maar goed, dat die goeie oude, stokoude voetbrug nog bestaat, want ik zie het er van komen, dat we anders het kanaal moeten overzwemmen, willen we naar de overkant."

Gre glinnegapt. "Die potloodstreep van Koning Willem een; de man heeft ons wataangedaan."

"De man had het goed door," hapt Frits, "machtig plan met een goed zakelijk verstand, maar onze Regering laat ons lelijk in de kou staan: men heeft beloofd, als het kanaal gegraven zou zijn, dat de Regering voor de juiste oeververbinding zou zorgen — welnu, wie ziet daar iets van?"

"De Regering vindt wellicht het zwemmen sportief en goedkoop, of ze houden teveel van het trekpontje," veronderstelt Gre, "blijft die goeie stokoude voetbrug in ere, dan hoeft Post

niet naar het oude-mannenhuus en heeft de Regering een zorg minder — je moet de dingen breed zien."

Frits schiet toch in de lach. "Vrouwenkout," zegt hij, "Jij bent een beste voor de Gemeenteraad," zegt hij, "een man onder dak, maar een hele generatie plus nazaten in de narigheid vanwege de oeververbinding. Hoe moet dat als de handel zich nog meer uitbreidt? Als Haarlem en Amsterdam drukker verkeer gaan voeren naar de kop van Noord-Holland?"

"Waarom zijn de ponten nog steeds niet naar wens?" vraagt zijn moeder.

"Ze lopen los," verklaart Frits, "als het nu een flinke bries is of als er gespuild wordt, dan bonst de ene pont tegen de voetbrug op en de andere pont zet koers naar Amsterdam in plaats van naar Wijkeroog."

"Die ponten zijn dronken," constateert Martin kalm, "ze komen van de Hei."

"Foel," hoofdschudt zijn moeder, "je mag daar toch niet mee spotten."

"Ons kanaal heeft heel wat gevolgen," vindt de meester, "het zou kunnen zijn, dat er een natuurlijke scheiding aan het opkomen is: IJmuiden en Velseroord met Velsen samen en daarnaast Wijkeroog en Beverwijk samen. De oeververbinding zal wel een blijvende moeilijkheid zijn..."

"Je moet nu al een half uur reserveren voor de overtocht als de proefpont vaart," merkt Gre op, "misschien kunnen we beter met de spoorweg, als de nieuwe brug gereed is."

"k Wilde wel, dat we erover heen konden vliegen," bromt Frits, "ja, weet u, dat de mensen het daar al over hebben? Vliegen? Ons is niets te dol en de techniek staat voor niets." Hij neemt een sigaar van zijn vader aan: "Ja, laat ik eens een dure sigaar roken, goed idee."

De meester knikt grif. "Ja, ze kosten twee cent per stuk."

Frits blaast een grote rookwolk uit, om dan weer terug te komen op de oevers: "Als u Zondags moet preken in Wijkeroog, mag u wel drie kwartier rekenen voor de pont. Blijf maar in Tivoli of keur de proefvaart van deze ponten af."

"Waarom?" vraagt de meester, "ik wacht al jaren op nog belangrijker dingen het zal met de pont ook wel in orde komen."

Frits begint aan zijn vele belevenissen: "Hebt u al van die vreemde kerkganger gehoord, die Zondag in Tivoli binnenkwam? Nee, u was in Wijkeroog en ik in Tivoli - luister: ineens onder het voorlezen van de wet stuift een grote hond binnen en gaat pal voor de preekstoel liggen — nu, dan weet je als liefhebbend en oppassend huisvader niet waar je kijken moet: mijn zoon stootte allerlei kreten uit."

"Hoe liep het af?" vraagt Gre, "in elk geval kan dit geen slechte hond zijn."

"De voorlezer - en wat jammer dat mijn zwager Jelle Nauta geen dienst had, stel je voor, dat het hem was overkomen - nu, de voorlezer zei met sonore stem als was de man aan de visafslag: Men kijke niet naar de hond, maar late hem stil liggen."

Martin proest het uit en Gre ook, zelfs hun moeder lacht geamuseerd mee: "Frits overdrijft natuurlijk."

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voor een vriend**

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NOTES OF THANKS

HOOGLAND: We wish to express our sincere thanks to our children, grandchildren, relatives, and friends who helped to make the occasion of our 45th Wedding Anniversary such a wonderful one. Above all our thanks to our Lord who has blessed us greatly over the years, and we pray for his continued blessing in the years to come. Mr. and Mrs. W. Hoogland, 1716 7th Avenue, New Westminster, B.C.

STRIKWERDA: "To all who remembered us in our sorrow at the passing-away of our beloved wife, mother and grandmother, we express our heartfelt thanks for your letters and especially for your prayers. F. C. Strikwerda and family, 12 Horsey St., Bowmanville, Ont.

BIRTHS

BLISS: Bryan and Mary-Ann (nee Vedder) have been blessed by the Lord with the safe arrival of their daughter FAITH LYNN (5 lbs. 12 oz.), on Sunday, October 7, 1979. First grandchild for Mr. and Mrs. Wm. Vedder of Wainfleet and 6th grandchild for Mr. and Mrs. D. Bliss of Welland. First great-grandchild for Mrs. P. Vedder and Mr. and Mrs. John de Haan of Richmond, Ont. 63 Randolph St., Welland, L3B 4C3.

CONTANT: Praise be unto God who gave us new life. With thankful hearts we announce the birth of our first child, DAVID ALLAN, born on September 29, 1979. Henry and Jan (Oosterhof) Contant. 35308 Selkirk Ave., R.R. #6, Abbotsford, B.C. V2S 5W4.

DEGRAAF: Christopher is thrilled to announce the birth of a lovely baby brother, STEVEN JACOB MICHAEL, born September 25, 1979 and weighing 8 lbs. 2 1/2 oz. Proud parents, Rene and Liz, give praise and thanksgiving to our heavenly Father for our newborn. Proud 2nd-time grandparents are Mr. and Mrs. Jack Lmain of Cambridge, and Mrs. Corrie DeGraaf of Woodstock. 11 Trillium Way, Paris, Ont. N3L 3M6.

DRENTH: With praise to God, who has again made all things well, Tom and Joanne Drenth announce the birth of SHEILA LEANNE, a new sister for Greg, Kevin and Randy. Sheila arrived safely on Wednesday, September 26, 1979, weighing 8 lbs. 11 1/2 oz. Sharing our joy are grandparents Mr. and Mrs. J. Drenth, Canfield, and Mrs. F. Faber, Strathroy. R.R. #2 Canfield, Ont. N0A 1C0.

BIRTHS

GLASBERGEN: Our heavenly Father has blessed our home with a beautiful healthy daughter on October 6, 1979. We have named her JENNIFER ELAINE. A sister for Lisa and Carolyn. Thankful parents are Paul and Elly Glasbergen (nee Droppert). Fifth grandchild for Mr. and Mrs. P. Droppert and sixteenth for Mr. and Mrs. P. Glasbergen. 107 Hillview Road, St. Catharines, Ont. L2S 1S8.

SCHUURMAN: With thanks to God, the giver of life, we wish to announce the birth of our second child, a daughter ANDREA RENEE, born October 7, 1979. A sister for Lori-Ann. Proud parents Ray and Dina (nee Zwaal) Schuurman. Eighth grandchild for Mr. and Mrs. Zwaal, Thunder Bay and sixth grandchild for Mr. and Mrs. Schuurman, Branchton, Ont.

STRIJK: We've received a beautiful gift from the Lord, our first born, KEVIN ROBERT. Born September 23, 1979. Proud parents are Dick and Alice Strijk, Edmonton, Alta. Darling first grandchild for Mr. and Mrs. J. van Vliet, Edmonton, and Mr. and Mrs. J.S.P. Strijk, Hamilton, Ont. 8527 - 143 Street, Edmonton, Alta.

VANDERSAR: Praise be to the Lord for his many blessings! On Tuesday, October 2, 1979 he entrusted another child to our care, a daughter, NANCY LYNN, weighing 5 lbs. 2oz. A beautiful sister for Garret, Rodger, Sharon and David. Another grandchild for Mrs. Spoukje deVries, Waterford and Mr. G. v.d. Sar, Holland. Proud parents are Peter and Tilly Vandersar. R.R. #1, St. Pauls, Ontario.

MARRIAGES

DEGRAAF-VANDERKOOI: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth" Ps. 121:1,2. TINA DEGRAAF and STAN VANDERKOOI announce with joy and gratitude to God, of their marriage, D.V., on Friday, October 26, 1979 at 7 o'clock, in the Ref. Church of Woodstock. Rev. Dick Los of the Chr. Ref. Church will be officiating. Tina is the oldest daughter of Mrs. C. DeGraaf and the late Mr. W. DeGraaf; Stan is the oldest son of Mrs. M. VanderKooi and the late Mr. S. VanderKooi of Beamsville. Future address: 65 Spruce St., Beamsville, Ontario L0R 1B0.

HIEMSTRA-BOS: Mr. and Mrs. Andy Hiemstra of Orono, Ont. and Mr. and Mrs. Cor Bos of Kingsville, Ont., are pleased to announce the forthcoming marriage of their children, NELLIE and JOHN. The wedding will take place, the Lord willing, on Saturday, November 10, 1979, at 4:30 p.m. in the Rehoboth Chr. Ref. Church, Bowmanville, Ont. Rev. A. De Jager officiating. Future address: 900 Glen St., Apt. 510, Oshawa, Ont.

HOGETERP-MIEDEMA: Mr. and Mrs. Gerrit Hogeterp of R.R. #1, Jarvis, Ont., are pleased to announce the forthcoming marriage of their daughter AUDREY THERESA to JOHN ARTHUR, son of Mr. and Mrs. Lloyd Miedema, R.R. #5, Waterford, Ont. The wedding will take place, D.V., on Friday, October 26, 1979 in the Ebenezer Chr. Ref. Church, Jarvis, Ont. Rev. Peter Hogeterp of Windsor officiating. Future address: General Delivery, Hagersville, Ont.

MARRIAGES

OTTEN-HARRISON: Mr. and Mrs. Frits Otten of Georgetown and Mr. and Mrs. Tut Harrison of Georgetown are pleased to announce the forthcoming marriage of their children, HEATHER and MARTINUS. The wedding ceremony will take place, the Lord willing, on Saturday, October 20, 1979 at 3:30 p.m. in the Chr. Ref. Church of Georgetown. Rev. J. DeJong officiating. Future address: 135 Ontario St., Georgetown.

WESTERGREEN-DEBBINK: Mr. and Mrs. J.H. Debbink, Leduc, and Mr. and Mrs. S. Westergreen, Black Falls, happily announce the wedding of GERALD and MARY ANNA which took place on July 17, 1979. The wedding ceremony took place in the West End CRC, Edmonton, with the Revs. Baker and Pols officiating. Gerald and Mary Anna live now at R.R. #2, Millet, Alta. May the Lord bless you and keep you.

ANNIVERSARIES

1949 1979
 Baarn Hamilton
 On Sunday, October 28, 1979, the Lord willing, we hope to celebrate with our parents and grandparents.

WIM and TRUUS DEVRIES
 (nee Kerkhoven)
 their 30th Wedding Anniversary. Their children and grandchildren, Sonja & Al Horzelenberg; Trevor, Darryl — Hamilton, Ont. Erna and Harry deVries; Chadwick, Quentin, Justin — Hamilton, Ont.

Anna deVries — Toronto
 We thank God for taking care of them in the past and pray for his continued blessings in the years to come. Home address: 493 West 5th St., Hamilton, Ont. L9C 5P8.

1954 1979
 Sarnia Sarnia
 It is with joy and thanksgiving to the Lord that we announce the 25th Wedding Anniversary of our parents.

EPPO and TALLY FEKKEN
 (nee Pomp)

on October 27, 1979.
 Their children:
 Cindy — London
 Alice & Charles White — Sarnia
 An open house will be held in their honor on October 27, 1979 from 2:00 to 4:30 p.m. at the Second Chr. Ref. Church, 1281 Exmouth St., Sarnia.
 Home address: 557 Hollywood Place, Sarnia.

1949 1979
 Vriezenveen, Edmonton, Ont.
 With joy and thanksgiving, we hope to celebrate the 30th Wedding Anniversary of our parents and grandparents.

GERRIT HELMUS and ALBERTIJE MELENBERG (nee Roosien)

We thank the Lord for his faithfulness and love shown to them and also to us through them. It is our prayer that the Lord will continue to bless and keep them for each other and for us.
 John & Fannie Scholtens; Geoff, Hilary, Michael, Leslie — Aldergrove, B.C.
 Mike & Carol; Jessica, Erica — Edmonton, Alta.
 Jane Melenberg — Edmonton
 Bill — at home
 Diana & Alywin Wierenga; Scott — Edmonton, Alta.
 Dale — at home
 Annie — at home.
 Home address: 10406 - 144 Street, Edmonton, Alberta.

ANNIVERSARIES

1939 1979
 Den Haag Burnaby
 On November 8, 1979, the Lord willing, we will celebrate with our parents.

JO and GRE VAN HARMELEN
 (nee van der Veen)

their 40th Wedding Anniversary. We are thankful that the Lord has blessed them these many years, and pray that he will continue to keep them in his care for each other and for us, in the years to come.

Congratulations and love from their children and grandchildren, Bill & Martha te Hennepe; Maria, Trudy, Kimberley — Matsqui, B.C.

Luke & Sandy van Harmelen; Grant, Maynard, Danny, Shaun — Surrey, B.C.

Simon & Mary Beldman; Christine, Julia, David — Dorchester, Ont. Martin & Margaret Bootsma; Roger, Grace, Jon — Port Moody, B.C.

Martin & Joanne Ravensbergen; Nicola, Jonathan, Rodney — Port Moody, B.C.

Open house will be held, at their home, on this happy day, from 10:00 to 12:00 a.m. and from 2:00 to 10:00 p.m.
 Home address: 7420 Benmore St., Burnaby, B.C. V3N 4G3.

1929 1979
 Aalten Chesterville
 On October 31, 1979, the Lord willing, we hope to celebrate with our parents.

RUDOLPH and HENDRIKA LUIMES (nee Sellink)

their 50th Wedding Anniversary. "But as for me and my house, we will serve the Lord" Joshua 24: 15b, was their wedding text. We are thankful to our God for the believing parents he gave us for so many years, and we pray that he will continue to bless them in the years ahead.

Their thankful children:
 John & Sina Reitsma — Kingston, Ont.

Gerry & Willie Luimes — Chesterville, Ont.

Albert & Alice Luimes — Canterbury, N.B.

Henk and Ann Luimes — Rexdale, Ont.

Cy and Sinda Minnema — Rexdale, Ont.

Herman & Diane Moll — Kingston, Ont.

Bill & Jane DeJong — Chesterville, Ont.

Gerry & Rita Hiemstra — Navan, Ont.

37 grandchildren and one great-grandchild. All relatives and friends are invited to a reception on Friday, November 2, 1979, from 7 p.m. to 11 p.m. at the Matilda Township hall at Dixon Corners. Instead of gifts, donations may be made to the Canadian Home Bible League.
 Home address: R.R. #2, Chesterville, Ont. K0C 1H0.

1954 1979
 With great joy and thankfulness to God, we hope to celebrate, on October 23, 1979, with our parents.

WIETZE and MINCA ZUIDEMA
 (nee de Graaf)

their 25th Wedding Anniversary. May God bless and keep them many more years for us and each other.

With love, their children:

Florence
 Gary
 Annette
 John

Open house will be held October 27, 1979 from 2:00 to 4:00 p.m. at their home at 5361 Bromley Rd., Burlington, Ont. Best wishes only.

ANNIVERSARIES

With joy and thanksgiving to God, we hope to celebrate the 50th Wedding Anniversary of our parents and grandparents.

PIETER and PIETJE TIMMERMAN
 (nee Haveman)

on Friday, November 2, 1979. We pray that God will continue to bless them in the years ahead.

Dick & Betty
 Henk & Linda; Karen, Ian, Jeremy Rick & Hilda; Sandra, Patricia, Peter, Christine

Irene & Ken; Doug, Patti, Peter John & Gail; Michelle, Eric, Cameron

Ginny & Bill; Paulette, Michael Susan & Gary; Greg, Lisa.

Relatives and friends are invited to a reception on Friday, November 2, 1979 at 8 p.m. at the Kin Station, Binning St., Listowel, Ont. Best wishes only, please.

Home address: 406 Wallace St., N., Listowel, Ont.

1954 1979
 Hagersville Hagersville
 Prov. 3:6

"In all thy ways acknowledge him, and he will direct thy paths."

With joy and thanksgiving to God, we hope to celebrate on October 27, 1979, D.V., the 25th Wedding Anniversary of our parents.

JACK and GERRY VANDER SCHAAF (nee Nykamp)

We thank God for his love and care over them, in their years together, and we pray that he may continue to grant them health and happiness in the years to come.

Their loving children:

Wilma

Joanne (Peter)

Carolyn

Rita

Nick

Open House will be held on October 27, 1979 from 8:00 — 10:00 p.m. in the Fellowship Hall of the Jarvis C.R.C. Best wishes only, please.

Home address: R.R. #2, Hagersville, Ontario N0A 1H0.

1939 1979
 's Gravenzande Richmond, B.C.
 Exodus 10: 23b

On October 26, 1979, the Lord willing, we hope to celebrate the 40th Wedding Anniversary of our parents and grandparents.

MARTIN and FRANCINA VAN DOP

We pray that the Lord will continue to guide them and keep them in his care for each other and for us, in the years to come.

Their children and grandchildren:

Klaas & Gerda Bosma; John, Ken, Murray

Kees & Corrie Van Dop; Michele, Monique, Kimberly, Nolan

Adriaan & Margaret Van Dop; Brian, Renee, Michael

Martin & Carol Van Dop

John & Jane Bouma; Marjory, Beverly

Rein & Francina Hoekstra; Ronny, Laura, Lynn, Christine

John & Theresa; Steven, Lori-Ann

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ANNIVERSARIES

1949 1979
Holland Marsh Calgary, Alta.
On Sunday October 28, 1979, the Lord willing, we hope to celebrate with our parents and grandparents.

ROBERT and MARY VAN DYKE
(nee Radder)

the occasion of their 30th Wedding Anniversary.
Genesis 2: 24 "Therefore a man leaves his father and his mother and cleaves to his wife and they become one flesh."

Congratulations and love from their children and grandchildren:
Albert & Cheryl Van Dyke; Kim, Bryon, Kevin — Calgary, Alta.

Cor & Stephanie Van Dyke — Hamilton, Ont.

Bob & Anne Van Dyke — Barrie, Ont.

David — at home

Joyce — at home

Annmarie & Larry Eisses; Jason, Danny — Thornton, Ont.

Home address: #200, 5000 Dalhousie Dr., N.W., Calgary, Alta. T3A 1B3.

OBITUARIES

While on his way to the Netherlands, the Lord took unto him, our beloved brother, brother-in-law and uncle,

ANNE (ANDREW) HUMMEL

At the age of 63.

Psalm 33:18

Sadly missed by:

A. & G. Hummel - Bakker — Exeter, Ont.

H. & T. Hummel - Land — Sauwerd, Neth.

H. & A. Holthof - Hummel — Bedum, Neth.

K & G Reker - Hummel — Wainfleet, Ont.

P. & E. Hummel - Stryker — Bayfield, Ont.

Nephews and Nieces.

Clinton, Ont., October 6, 1979.

On October 5, 1979, our heavenly Father took unto himself suddenly one of our dear choir members,

ANDREW HUMMEL

May the Lord strengthen us all, and especially his family in this loss.

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever" Psalm 23:6.
The choir "Soli Deo Gloria," Clinton and Goderich.

"The Lord is my light and my salvation,"

Psalm 27:1

On September 30, 1979, the Lord took home his faithful child,

THOMAS JACOB SMIT

at the age of 77. He lived in the strength of the Lord.
Sadly missed by his wife Henrietta Smit (nee Oudman) and his children:

Wout & Lenie Langeveld — Wallaceburg, Ont.

Cora & Henry Stoyker — Breslau, Ont.

Kor & Lia Smit — Springfield, Ont.

Lloyd Smit — St. Thomas, Ont.

Henry & Cynthia Smit — Strathroy, Ont.

Connie & Rinus DeBruyne — Union, Ont.

Annie & Pieter DePooter — Port Lambton, Ont.

Ralph Smit — Claresholm, Alberta

John & Marie Smit — Springfield, Ont.

Martin & Maria Smit — Ayr, Ont.

Jim & Alice Smit — St. Thomas, Ont.

34 grandchildren and 3 great-grandchildren.

The funeral took place October 2, 1979, in the First Chr. Ref. Church, St. Thomas, Ont.
Home address: 35 Aldborough Ave., St. Thomas, Ont.

OBITUARIES

Die in de schuilplaats des allerhoogsten is gezeten, die zal vernachten in de schaduw des almachtigen. Op Dankdag, 6 October 1979, heeft de Here tot zich genomen, zijn kind, en onze lieve vader en schoonvader:

ROELOF HARTHHOLT

In de gezegende ouderdom van ruim 85 jaar. Volgens de wens van de overledene heeft de begrafenis in stilte plaats gevonden op 11 October, 1979, op de Algemene Begraafplaats te Hellendoorn, Ov, Nederland.

A.H. Hartholt, R.R. #5, Trenton, Ont. K8V 5P8.

On October 1, 1979, the Lord took unto himself at his time, after a lengthy illness our beloved son, brother, brother-in-law and uncle,

JOHN SMIDS

at the age of 47.

In Romans 14:8 we read: "If we live we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's."

May the Lord comfort us and especially his loving wife, Grace, the children and grandchildren with these words.

Mr. & Mrs. Fred Smids — Chatham

Sake & Flora Vander Veen — Brampton

John & Sally Vander Til — Camlachie

Stan & Hilda Smids — Wyoming

Ralph & Tinie Smids — Chatham

Ted & Tina Hoekstra — Chatham

Joe & Gretchen Vander Vinne — Pickering

Nephews and nieces.

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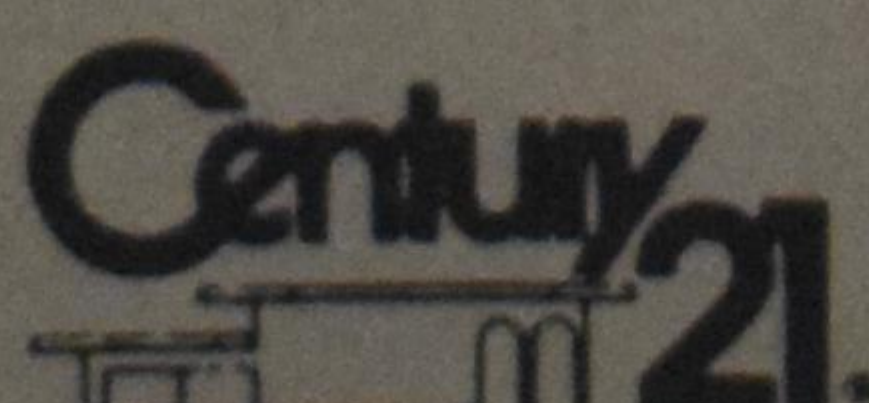
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Full-time single farm employee wanted for up-to-date dairy operation in Southern Ontario. Send applications to Tom Drenth, R.R. #2, Canfield, Ont. N0A 1C0, or phone: (416) 774-3721.

Young person needed on dairy farm. Should have references.

Hamilton area.

Phone: 416-648-1449.

Experienced heavy equipment operator needed. Phone 403-362-4813.

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EMPLOY. WANTED

Experienced, dedicated married man seeks responsible position on dairy farm in South-western Ontario. Interested in ROP and showing. Telephone 613-395-3118.

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Girl (18) is looking for a job in a store or office. Has summer experience and good references about her work. For more information contact: Pastor Schalkwyk, 529 Church St., Williamsburg, Ont. K0C 2H0. Tel: (613) 535-2598.

I am an 18 year old happy girl who is looking for steady employment with a Christian farmer's family. I like to work outdoors and love working with animals. Please write to #4457, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

PERSONAL

Christian girl with 2 small children seeks Christian gentleman, 24 - 30. Responsible, photo please. Please write to #4453, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

32-year-old professional fellow would like to meet non-traditional christian gal whose word is dependable and whose sensitivity and understanding craves deeper friendship and discussions than the average person can offer. This gal should be prepared to move anywhere in southern Canada. All replies will be answered. Please enclose a picture with your reply and send to Box #4448, Calvinist Contact, 99 Niagara St., St. Catharines, Ont., L2R 4L3.

Christian lady in her late forties, would like to come in contact with Christian gentlemen. Please send letters with photo enclosed to Box #4456, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Christian Reformed gentleman in late twenties would like to correspond with lady 20 - 30. Please write to Box 4458, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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Frank Bouwers at 386-6723,
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Realtor.

Or call, D. Schouten at 892-2310, Box 702, Fonthill, Ont. L0S 1E0.

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PERSONAL

Als u weet waar de volgende personen zich bevinden, contact dan a.u.b.: Consulaat Generaal der Nederlanden, 10 King Street East, Room 900, Toronto, Ontario M5C 1C3, tel: (416) 364-5445.

BEURSKENS, Antoinette E., laatste bekende adres in Ottawa, Ontario.

DE BRUYN, L.H.J.M., geboren 11-11-1953 te Ravenstein, laatste bekende adres in Winnipeg, Manitoba.

LAGGER-DE HAAS, Catharina Frederika, geboren 17-3-1915 te Utrecht, naar Canada vertrokken op 19 juni 1979.

VAN LANGE, Jacob, geboren op 21-2-1952 te Nieuwe Pekela, naar Canada vertrokken op 30 juli 1979.

P.M. MALJAARS, geboren te Borsele, naar Canada vertrokken op 3 januari 1977.

MHANGO, B.H.P., geboren op 14-07-1946 te Rumpi, Malawi, laatste bekende adres in Alberta.

MURENBEELD, Willem Herman, geboren op 1-11-1913, laatste bekende adres te Edmonton, Alberta.

PLUG, Johannes, geboren op 20-11-1902 te Noordwijk, naar Canada vertrokken in 1923.

PLUG, Catharina Hendrika, geboren op 11-8-1906 te Noordwijk, naar Canada vertrokken in 1923.

QUYS, Hans Gunther, geboren op 15-3-1946 te Dusseldorf, laatste bekende adres te Montreal.

RUITER, Jan, geboren op 5-12-1914 te Steenwijk, naar Canada vertrokken op 30 maart 1954.

WEISS, Arnoldus Cornelis, geboren op 5-8-1914 te Utrecht, naar Canada vertrokken op 21-1-1953.

WILTS-KROP, Helena, geboren op 4-3-1927 te Amsterdam, naar Canada vertrokken op 8-3-1965.

VAN ZANTEN, Adriaan, geboren op 6-8-1916 te Den Haag.

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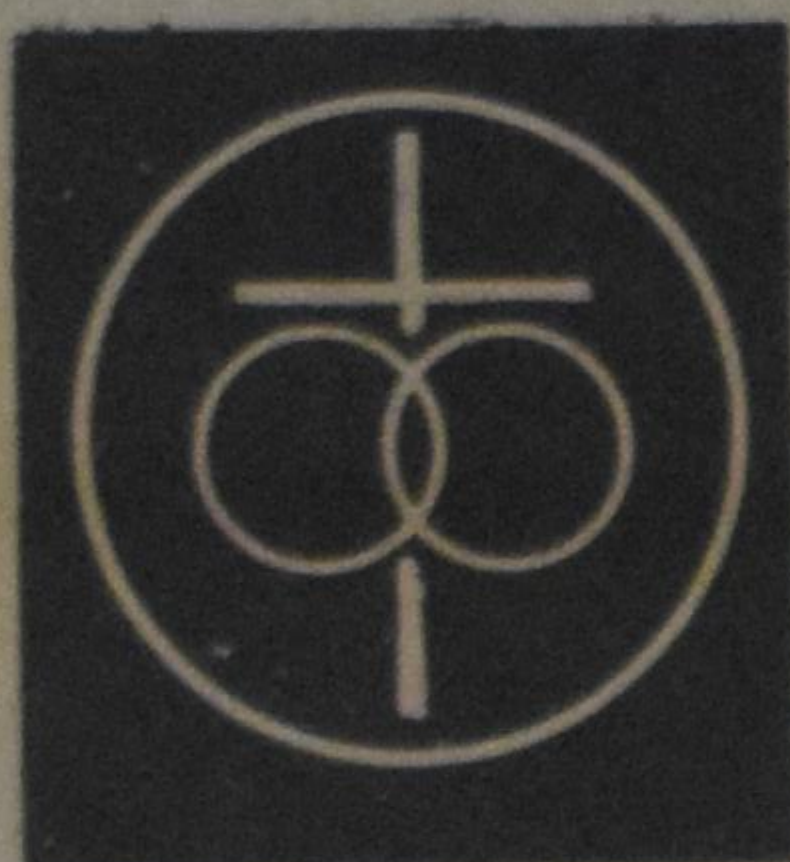
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in the

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(the importance of the home)

Coffee hour: 10:00 - 10:30 a.m.

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LET'S PLAY CHESS

Editor: Pete Layer

Results

Group B: 1979

A.J. Klein 0 (0)

J. Vander Geest 1 (2)

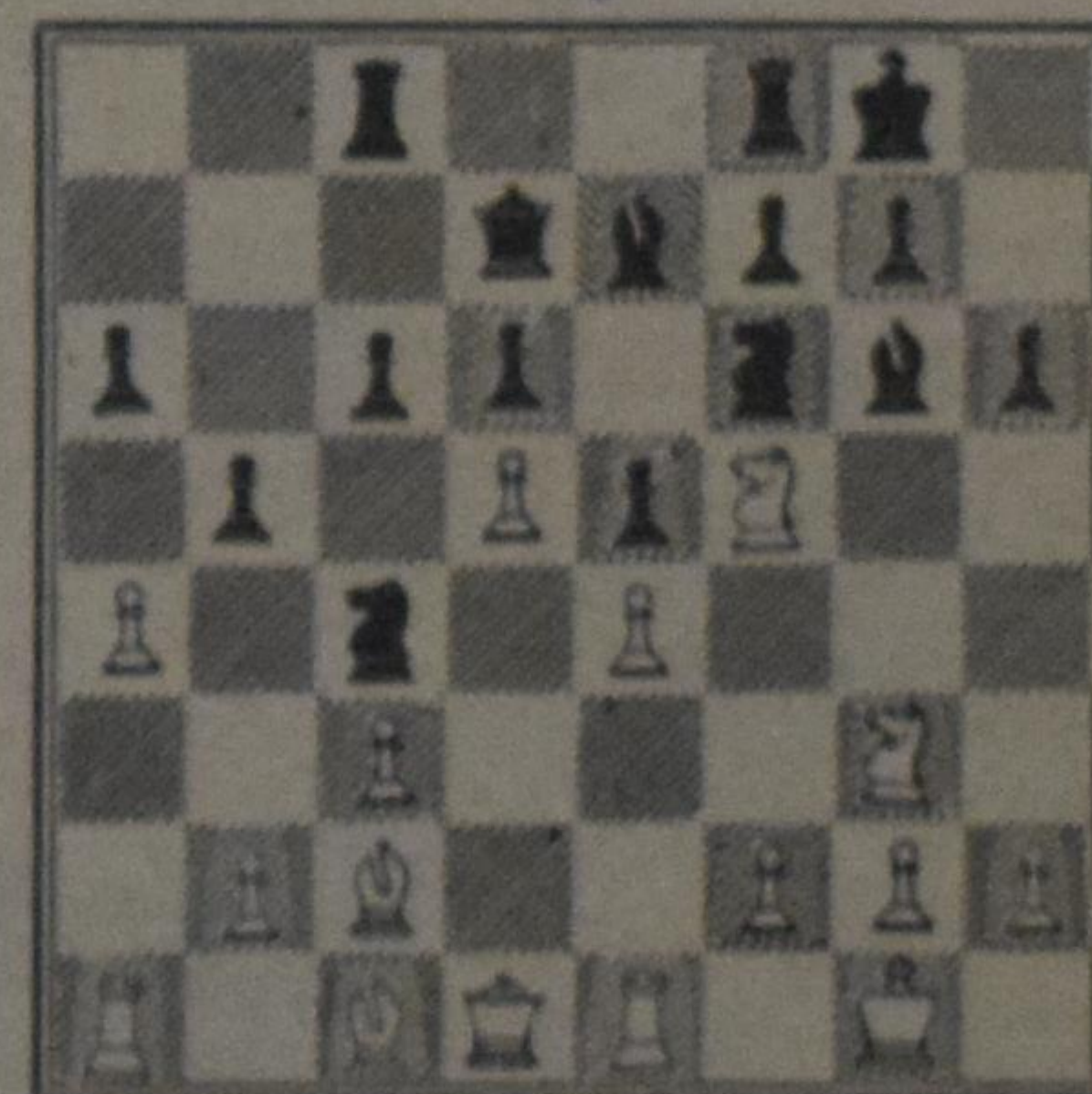
With this win, Mr. Vander Geest has become the first finalist for the 1979 Championship round. Congratulations!

Game: Pawn Structure

Pawn formation can be important in the beginning of the game. The most backward pawns are weakest since they cannot be protected by another pawn. If such pawns can be attacked by many enemy pieces and are prevented from moving up, they can be the source of much trouble and grief as the following sequence shows.

J. Vander Geest

16



16

A. J. Klein

Position after Black's 17th move N-B5

White's potential weakspot is his Pawn on K4. Black must take care his Queen Pawn is guarded well. White has a slight territorial advantage and may have opportunity for a King's side attack later on. 18. P-QN3. It is quite natural that White wishes Black's strongest placed piece to retreat. However, White's QB Pawn will become very difficult to defend since it can't be supported by another Pawn. 18... N-N3; 19. RPxP, RPxP; 20. QPxP, RxP; 21. R-K3, KR-B1; 22. Q-B3, P-Q4; This move puts additional pressure on White's KB Knight and King Pawn, while securing the safety of Black's potential weak Queen pawn. 23. R-Q3; Q-K3; 24. NxRch, QxN; 25. B-R3, Q-B2; 26. R-K3, P-Q5; 27. R-Q3, RxP; Black has succeeded in capturing White's QB Pawn. He also penetrated White's position. White resigned some moves later.

EVENTS

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Holland Christian Homes Inc. Owned and operated by its members. Annual M.F. \$25.00 per family, or \$250.00 for life. P.O. Box 4127, Stat. D., Hamilton, Ont. L8V 4L5 or write to the Secretary, D. Brinkman, R.R. #1, Bowmanville, Ont. L1C 3K2. Applications for accommodation to be sent to Box 333, Brampton, Ont. L6V 9Z9.



An artist holds open house: On September 21st Matth Cupido held an opening show in his new workshop on 108 Liberty St., Toronto. After his recent trip to Pittsburg, he was commissioned to prepare a painting that will be unveiled at the annual prayer breakfast there on October 26th and 27th. President Carter will be present for the unveiling.

GIFTS

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Calvin Christian Reformed Church of Dundas, Ont.

extends a hearty invitation to all its members and especially former members to attend their

25th Anniversary Celebration

Saturday, November 3, 1979

Special program and fellowship, to be held in Highland Secondary School, on the Governors Rd., just West of Market St.

Sunday, November 4, 1979

Special Anniversary Thanksgiving Service, in Calvin Chr. Ref. Church, at 10 a.m. and 7 p.m., with the Reverends J. Nutma and W. Renkema preaching.

VACANCIES IN CHAPLAINCY

There are vacancies in the chaplaincy in Ontario. Inquiries about the following positions may be directed to Carl D. Tuyl, 238 Bessborough, Toronto, Ont. M4G 3K3.

- **Ministry of Health:** duty chaplain at Penetanguishene Mental Health Centre
- **Ministry of Correctional Services:** duty chaplain at Mimico Correctional Centre
- **Ministry of Community and Social Services:** duty chaplain at the Oxford Regional Centre (this is in the Woodstock area)
- **Civil Service Commission:** Sudbury area: Regional Coordinator of Pastoral Services
Kingston area: Regional Coordinator of Pastoral Services.

The Chaplain Committee invites applications from ministers for these challenging ministries.

The Taber Chr. Ref. Ladies Society Pray and Work

will celebrate its 25th Anniversary on November 15, 1979.

All old members and their husbands are invited to join us in this celebration. Dinner and social to be held in the LEGION HALL AT 7 p.m.

For lodging, write or phone: Mrs. Grace Visser, Box 659, Taber, Alta.

The St. Thomas and District Male Choir Crescendo

will hold a

benefit concert

to help in the rebuilding of the Woodstock Church and school. On **Saturday, October 27, 1979 at 8:00 p.m.** in the Knox Presbyterian Church on Riddell St., Woodstock, Ont.

Admission FREE!

A collection will be held.

Calendar of Events

- Oct. 20 Andre Knevel with the choirs and brass of the Christian Music Assembly in the Rehoboth Chr. Ref. Church, Bowmanville, Ont.
- Oct. 20 The Netherlands Bazaar, Thornhill Community Centre, 7755 Bayview Ave. (at John), 11:00 a.m. till 9:00 p.m.
- Oct. 27 AACS Annual Meeting, 1:30 p.m. Program will feature an address by Dr. Bernard Zylstra as well as presentation of recent institute graduates and reports on current programs. Location: Medical Sciences Auditorium, 1 King's College Circle, University of Toronto. Buffet supper, 6:00 p.m. at AACS building, 229 College St., Toronto.
- Oct. 27 Benefit Concert for the Woodstock church and school, by the St. Thomas and District Male Choir, at 8 p.m. in the Knox Presbyterian Church.
- Oct. 29 C.J.L. Annual meeting in Edmonton. Speaker Ald. Kennedy, speaking on his calling as a Christian in city politics and Edmonton and the christian community.
- Oct. 29 - Nov. 8 C.J.L.'s Public Affairs Director will visit the following communities: Oct. 29: **Winnipeg**; Oct. 30: **Smithers**; Oct. 31: **Terrace**; Nov. 1: **Victoria**; Nov. 2: **Vancouver**; Nov. 3: **Abbotsford**; Nov. 4: **Lacombe**; Nov. 5: **Red Deer**; Nov. 6-7: **Calgary**; Nov. 8: **Lethbridge**.
- Nov. 4-5 Council of Chr. Ref. Churches in Canada sponsors conference; keynote speaker Rev. H. Van Andel.
- Nov. 4-8 Gerald VandeZande will visit the following communities: Nov. 4, **Lacombe**; Nov. 5, **Red Deer**; Nov. 6-7, **Calgary**; Nov. 8, **Lethbridge**. Gerald VandeZande will be on the open line program on CKRD (850) 9-11 a.m., on November 5. This program can be heard throughout most of central Alberta.
- Nov. 9 Gospel Music Concert featuring **The Chrystalairs and The Singing Edwards** in the Burlington Chr. Ref. Church, Burlington, Ont., at 8:00 p.m.
- Nov. 10 Lakewood Chr. Conference Grounds (Forest, Ont.) annual membership meeting, in the Sarnia Chr. Ref. Church at 2:00 p.m., banquet at 6:00 p.m.
- Nov. 15 The Association for Substitute Family Living which operates Homestead, cordially invites all to attend the First Annual General Meeting at 8:00 p.m. in the First Chr. Ref. Church, 181 Charlton Ave. W., Hamilton. Speaker: Dr. D. Moncrieff of Salem.
- Nov. 17 The Ontario Christian College Association will hold its annual meeting at 1:00 p.m. in the Calvin Christian Elementary School auditorium, 547 West 5th St., Hamilton.
- Nov. 17 "Fall Harvest Bazaar" at the Kiwanis Community Centre, Riverside Drive, Stratford. All proceeds for the Stratford and District Christian School. 11:00 a.m. till 8:00 p.m.
- Nov. 24 "Art and Craft Show" in the Toronto Dist. Chr. High School in Woodbridge, Ont.
- Nov. 20-21 Lakewood Chr. Conference Grounds "Ladies Retreat" at Lambton Centre (close to Sarnia), from Tues. 10:00 a.m. till Wed. 2:00 p.m.
- Nov. 29-30 Christian Farmers Federation Convention in Edmonton.

Opferingen fan it Fryske toniel stik "Der't De Dyk It Lan Omklammet": Oct. 19: **Woodbridge**, Toronto Chr. High at 8:00; Oct. 27: **Vineland** Public School at 7:30 p.m.; Nov. 1: **Chatham**, Kent Secondary School at 8:00 p.m.; Nov. 3: **Jarvis** Chr. School at 7:30 p.m.; Nov. 9: **Bloomfield**, Pine Crest School, Nov. 10: **Bowmanville**, Knox Chr. School; Nov. 14: **Strathroy**, Colborne Public School.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri., Oct. 26	Wed., Oct. 24	Mon., Oct. 22-10 a.m.	Fri., Oct. 19-10 a.m.
Fri., Nov. 2	Wed., Oct. 31	Mon., Oct. 29-10 a.m.	Fri., Oct. 26-10 a.m.
Fri., Nov. 9	Wed., Nov. 7	Mon., Nov. 5-10 a.m.	Fri., Nov. 2-10 a.m.

CALVINIST CONTACT Prepares for the 1980's

As this Reformed publication looks at the challenges of a new decade, it sees the increasing need to provide good, Christian journalism for the Canadian community.

The past 34 years of Calvinist Contact's existence have been growing years. It met the need of the ethnic (Dutch) community back in 1945 when it got its start, and it is attempting to meet the needs of the broader Reformed constituency as it moves into the 1980's.

Calvinist Contact has begun this move into a new decade by opening up a second office, in the heart of Edmonton. Why Edmonton? Why Alberta? Because Edmonton has a high concentration of Reformed Christians. Because it has a large Christian school system which presently also includes post-secondary education at The King's College.

And because Calvinist Contact is committed to Christian journalism, we have taken on King's students who would like to pursue a career in journalism. They will be involved in reporting and writing on news events and on special features. A year from now, Calvinist Contact hopes to offer a journalism scholarship to a college student in Canada.

Our Edmonton editor is Mrs. Wilma Vander Schaaf, who holds a general BA degree and who taught English in a Christian elementary school. She will co-ordinate the news from around the province. The office will also serve as a local contact to deal with circulation matters, subscriptions and advertising. We are still looking for a person to look after the advertising for us.

We at Calvinist Contact believe that our physical presence in Alberta is a start, it is our attempt at getting to know you better. We hope that you will drop in to our offices — either Edmonton or St. Catharines — or that you will call us now and then.

Our new Edmonton Staff:

Wilma Vander Schaaf, editor
Anne Hamming, secretary
Len de Ruiter, reporter
Larry Lutgendorff, reporter

Our new Edmonton address:

Calvinist Contact
Suite 211,
10020 - 108 Street,
Edmonton, Alta. T5J 1K6
Phone (403) 423-4949

CALVINIST CONTACT

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Fall Book Issue

OCTOBER 19, 1979

Margaret Avison: The dumbfoundling

by Harry der Nederlanden

Interview a real, live poet? That I should move in such ethereal realms! I felt a little like a school boy who asked a visiting composer standing before the class, "Why aren't you dead?" Poets move in such another world for most of us — at least the poets we study in school — that we can hardly imagine them to be ordinary folk like ourselves. Besides, almost all the poets I have ever studied were dead; in fact, the better they were, the deader they were (Or vice versa). Yes, I do read contemporary poets, and I realize they are living human beings. But in my awe for these astronauts of the soul who can put a few words on a page and make you feel like you are touching depths and dimensions of reality far beyond the surfaces on which you move in your day to day life, I had unconsciously promoted them to a rank of semi-angelhood.

Yet the woman that met me at the

door of the Mustard Seed Mission office not far from the University of Toronto campus was delightfully human. Salt-and-pepper hair, eyes that gave the impression of depth, a slender figure; she had a familiar presence, as though I were meeting an aunt I hadn't seen since boyhood. I had recognized her from the hallway from the sketch on the cover of Ernest Redekop's book on Margaret Avison in the series, *Studies in Canadian Literature*. The wide mouth of the sketch seemed less prominent in the warm, mobile face. Although I had entered with an awareness of a large age difference (I had looked up her birth-date), this quickly vanished as we began to talk. Here was an alert intelligence in vital contact with the present; she was my contemporary.

Although I wouldn't have recognized her name a month before, I had done my homework. The local library yielded her second book of poems, *The Dumbfounding* and the study by Redekop. Margaret Avison's name had been suggested by a Christian professor from a local university. Having been absent from the

Harry der Nederlanden is book editor and translator for Paidela Press in St. Catharines, Ontario.

Good news for the Montagnais and other native Canadians

by Don Hekman

A book was published in Canada three years ago that caused quite a furor and generated many heated discussions in Indian homes. Family members quarreled about it, as some called it fact, and others called it the verbal venom of a woman with a grudge. The author of this book, a Montagnais Indian, tirades against the white society's treatment of her people, using a generous sprinkling of actual life incidents. She doesn't mince words when she describes the cold-blooded, calculated genocide taking place here and now. Frustration and anger exude from every page as she speaks of the sheer injustice of the situation: the iron companies and the government's pact to open up the interior, establish the mines, steal the land, and leave torn up mountains and a shattered people in their train. The title? *Eukuan Nin Matshimanitu Innu-Iskueu*. (Stop the press! Call in the new typist and check out that typewriter).

The book was written in the Montagnais language, a language spoken by some seven thousand Indian people in northeastern Canada. The Indians live on the north shore of the St. Lawrence River, in the interior of eastern Quebec, and in Labrador. This

Don Hekman is a Wycliffe translator working in the Montagnais translation of the Bible in Sept-Iles, Quebec.

publication was the first of its kind from the Montagnais Indians, and since, has opened the door wide for further titles. Five years ago a generous count would have given about five titles of books or booklets in Montagnais; today they take up about two and a half feet of space on my bookshelf. Most of them are geared to school-age children.

What is the cause for this burgeoning interest in literature in their own language? The causes vary from the utter desperation and frustration of the author of *Eukuan*, author to the local priest's desire to stop the exodus of young people from the church. But one underlying reason for increasing interest in printed material in Montagnais is the widespread rise of Indian self-esteem. The Montagnais share the sentiment of their "brothers" across Canada and the U.S., that "Indian is beautiful," and that their culture and heritage are worth preserving.

Specifically, then, with respect to language and literature, they know all too well that, as they have been stripped of many elements of their culture, their language can be lost too. This is a deep concern of many, that their language not die out, as happened to their neighbors to the south, the Huron, and numerous other groups across North America.

There is also the growing realization of the power of the printed page — not only of personal power gained through in-

formation, but also of political power. Paulo Freire has made this theme a popular one through the tremendous strides he has made in literacy among the poor, first in Brazil and now elsewhere. This thesis affects the whole method of the teaching of reading, from the way the alphabet is introduced to the way the classes are organized.

The Montagnais (and 99.9% of Canadians, I'm sure) have never heard of Freire, but they've had plenty of experience with incomprehensible agreements and confusing regulations that put them at a disadvantage. They've learned the lesson through bitter experience that for them to have any hope in this world for some political advantage, it will have to be linked, at least partially, to the power of the printed page. It's not coincidental that the first major project undertaken by a newly formed Montagnais translation company was the text of the James Bay Convention with the Cree Indians. They want to be thoroughly prepared when they take their turn around the negotiating table with the Quebec government.

Opportunities for publishing in Indian languages are wide open here in Quebec. Any budding Indian author, if he prepares the copy, can have his story printed and bound in booklet form free of charge. Coordination among the schools on various reserves is in-

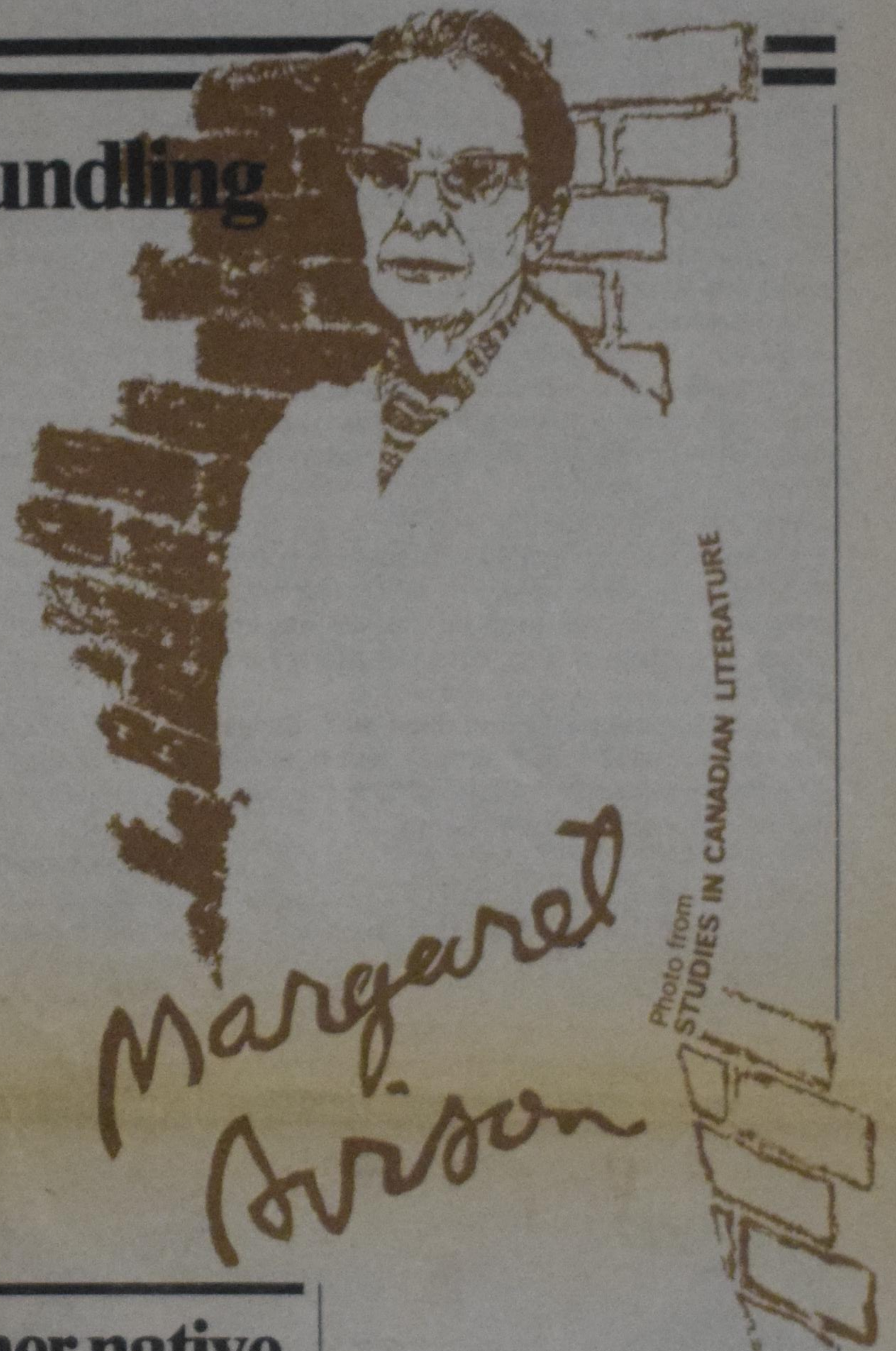
Continued on page 2

Canadian scene since the early 60s, I was familiar only with the poetry of Atwood, Layton and Cohen. Although I had read some of her poems in the anthology *6 Days*, published by Wedge, I am ashamed to say that I had forgotten her name. When I opened *The Dumbfounding*, I was dazzled, thrilled, excited! Here was not only technical proficiency and profundity, but a kindred spirit.

So I came to the Mustard Seed Mission office where Margaret Avison works, awed, intimidated, nervous and well-prepared to sound knowledgeable and profound. Her frank, unpretentious humanity soon disarmed me, however, and the interview quickly devolved into a friendly chat. We talked in her office, sharing her lunch and drinking tea.

Margaret Avison was born in 1918 in Galt, Ontario, but lived most of her childhood in Calgary, Alberta. "The landscape around southern Alberta permanently defined space for me. Something happens to your sense of space and light and the importance of sky." This was, of course, at a time when Calgary was much smaller and poorer. She recalls one of the first Turner Valley blows; people in Calgary said you could read a newspaper at 10 o'clock at night from the light of the blazing oil-well over thirty miles away. The language of light, earth, trees, water, sky, rocks, seeds, snow, stars figures prominently in her poetry. Here,

Continued on page 3



This second issue of C.C.'s **Fall Book Issue** deals with literature on both sides of the fence, so to speak: "secular" "Canadian" literature and "religious" literature, but not to appease two clients with differing interests, because we feel that the body of literature ought to be divided that way.

True, some literature conveys christian views and other published material is totally void of any positive christian contribution. The dividing line, in this issue is wholesome literature as opposed to second rate stuff, be it christian or non-christian.

Is a craftsman, such as a carpenter, a better worker if he is christian? Does he then produce better work? Will there be a noticeable difference between the landscape paintings of a believing and a non-believing artist illustrating the same scene? Should our opinion of the Atwood's and Hodgins' literary work differ greatly from our view of Wiebe's or Avison's work with respect to craftsmanship? The difference in the content of their work is obvious and the moral attitudes they work with, vary. But that is a different matter.

Our emphasis is not peculiar to other "religious" publications because of a widely-held opinion that Christians should read only material which espouses the name of Christ in any acceptable fashion. Our choice of the literary watershed differs, as is obvious in this **Issue's** articles.

We live in the Lord's world and all things are open to our scrutiny, not that we need to digest every printed word because it may be to our detriment, but we can judge, in Christ's name, the creations of his creatures, so that we may know what is worthy of praise and now, in turn, with our literary craftsmanship we can praise him.

Hopefully, the content of this **Fall Book Issue**, varied though it may be in interest and appeal, will help not only to bridge the dichotomy between "religious" and "secular" literature but also to profit your spiritual well-being.

Harry A. deVries

The Calvinist Contact **Fall Book Issue** is published twice yearly in March and October by K. Knight Publishing Co., 99 Niagara St., St. Catharines, Ontario L2R 4L3 (tel: 416-682-8311). Publisher, Keith Knight; Editor, Harry A. deVries. The **Issue** is sent to a select audience of 19,000 readers across Canada. It is mailed as 2nd Class Mail from the St. Catharines post office.

Good news

Continued from page 1

creasing and the way is being paved for effective bilingual education. As a result of the James Bay Convention and two similar conventions with the Inuit and the Naskapi, control of the education of their children is being placed firmly in the hands of the Indian parents. The most ostensible result has been the proliferation of materials in the Indian languages and the classroom time spent with instruction taking place in the Indian language.

One local project here in Sept-Îles deserves special mention. A former chief for many years, Daniel Vachon, founded his own translation company, *Traduction Montagnaises, Inc.* Besides himself, he presently employs three other Indians and a part-time linguist. The company operates through contracts for translating materials into Montagnais or into French, the bulk of these contracts being with the government. Mr. Vachon's vision, however, does not stop there. He envisions his company becoming the center of expertise on the Montagnais language and instruction, the producer of pedagogical materials, the archives of Montagnais culture, and the stimulus in the community for native-authored literature. This is a unique project, the first of its kind that I have heard of across Canada and the United States.

What does all this have to do with the Bible translation? A lot, if you've been following me. Far from being a curio of an outcast society, these people consider their language at the heart of their survival as a distinct people. One way to preserve its active use is through

literature and the schools. And as literature plays a greater role in the shaping of their ideas and practices, the Scriptures can have a major role in the influencing of the coming generation.

A larger body of literature also means that there will be competing voices and philosophies calling for the attention of the Indian peoples. While I was working in the office of *Traduction Montagnaise, Inc.*, in a single day representatives from both the Marxist-Leninist League and the Jehovah's Witnesses came requesting that materials be translated into Montagnais. Fortunately the requests were turned down, but the day will come when these materials will be as easily obtained as church-produced and approved books. A local priest put it this way to me: "Don, it's urgent that the Bible be translated into Montagnais."

Bible translation into Montagnais is taking place within the context of *Traduction Montagnaise, Inc.* The work is still in its infant stages and it is too early to talk about its impact on the community. Its impact on those who work most closely with me in translation is noticeable, if only by me in my personal relations with them. Among others there is quite a bit of interest in the project and several people have been impatiently asking when the first book will be off the press. Besides the Movement which is the focus of this article, there are many other signs of spiritual interest and awakening. These give basis to my hope that the Scriptures will be given their proper prominent place in the growing body of Montagnais literature and in Montagnais lives.



Everything in Christ

REV. CL. STAM

This book intends to give an introduction to the Christian faith as it is summarized in the Belgic Confession. Originally a course for pre-conversion students, the book includes outlines on church history, church polity and liturgy. Emphasis has been placed on Scriptural references, with cross-references to the Heidelberg Catechism and the Canons of Dort. Well-suited for study material for societies, schools and homes.

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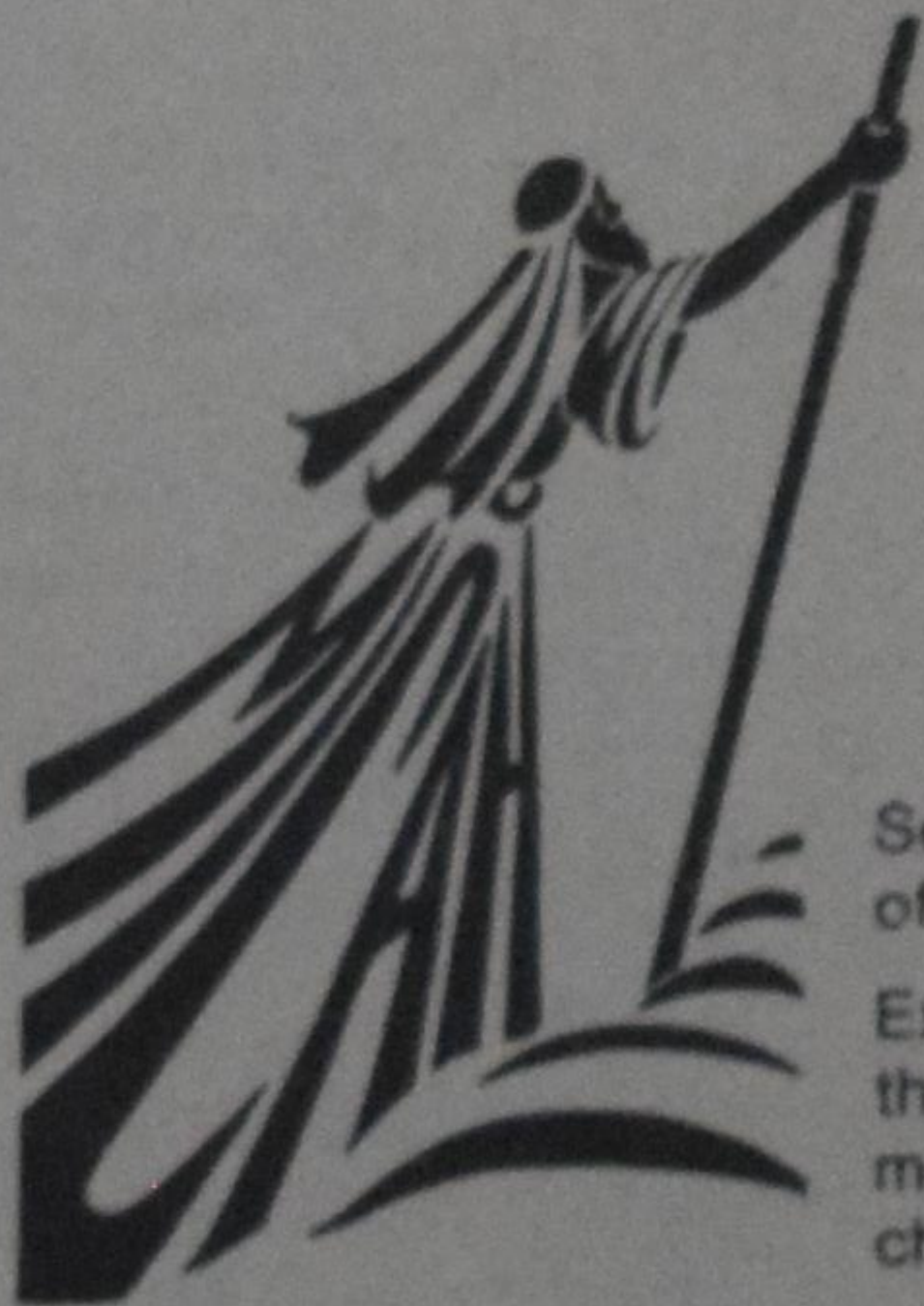
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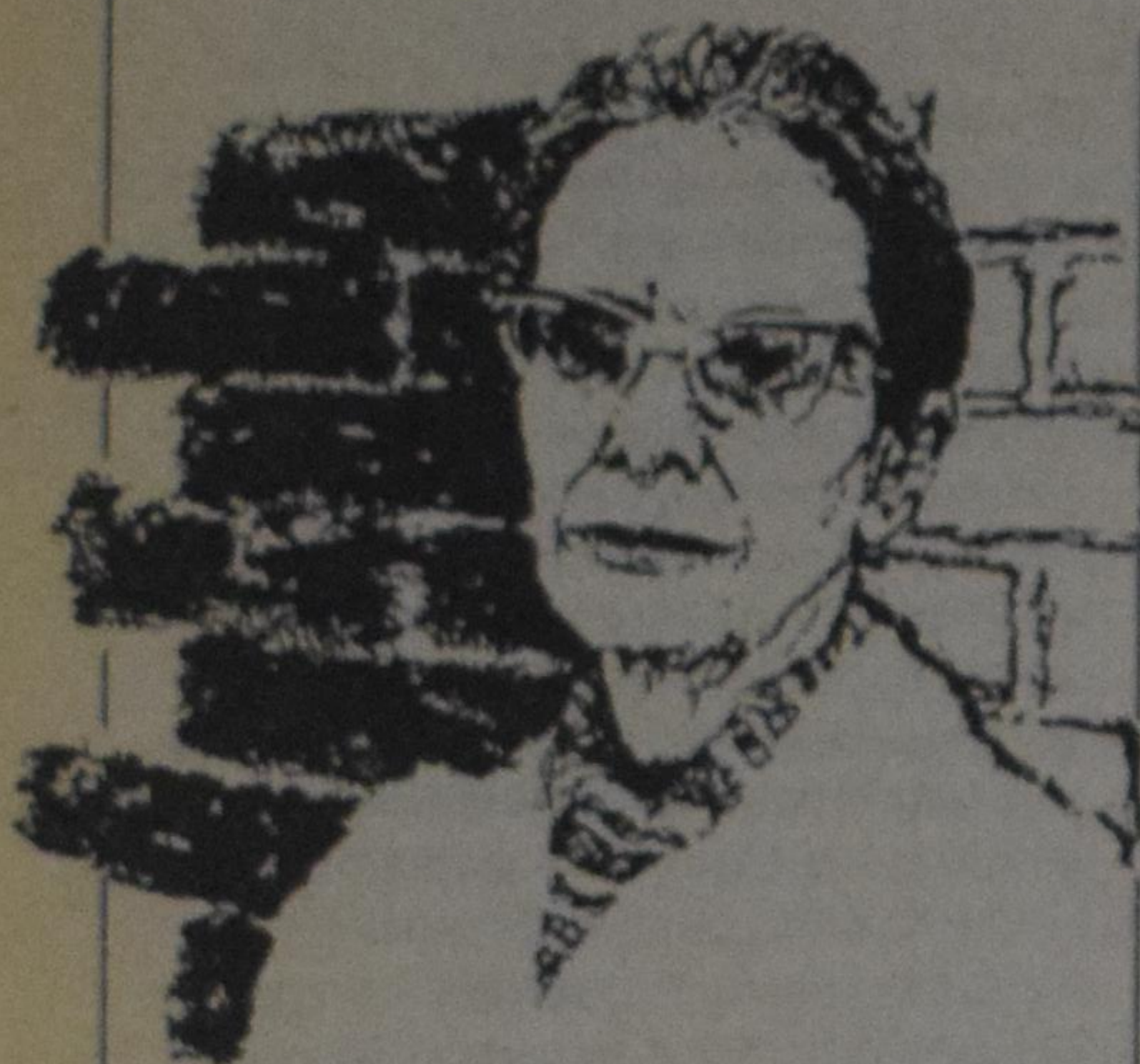
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Margaret Avison: The dumbfoundling



Continued from page 1
for example is a short poem from her latest collection of poems, *Sunblue*

SKETCH: A childhood place

In the mattressed pasture the
sun's butterfat
glistens on course grass.

The grassblades scrape.

Seashells of my scattered years
whiten in the sun

On the weathered door
wood-hairs leave shadow-lines on the
hot wood.

Although she grew up as a "preacher's kid," this was in the days when liberal theology had a stranglehold on many churches. During a serious illness in her early teens, when she witnessed profound human suffering and despair, including a suicide attempt by one of her fellow patients, she completely dismissed the idea of a personal God who cares. Her first book

of poetry, *Winter Sun*, is from her non-Christian period and won the Governor General's Medal in 1960. In one of her poems in her latest book, she comments on her own situation at that time:

Who I was then we
both approach timorously —
or I do, believe me!
But I think, reading the lines,
the person looking up like that
was all squeezed solid, only a crowd-pressed
mass of herself at shoulder-
level, as it were, or at least
nine to noon, and the p.m. still to come
day in and day out as the saying goes
which pretty well covers everything
or seems to, in and out then,
when it's like that: no heart, no surprises, no
people-scope, no utterances,
no strangeness, no nougat of delight
to touch, and worse,
no secret cherished in the
midriff then.
Whom you look up from that to
is Possibility not
God.
I'd think...

As a young girl she was captivated by the poetry of Archibald Lampman (1861-99) and Vachel Lindsay (1879-1931). "I used to climb a tree with a cushion and Paul Graves' *Golden Treasury*, and it bored me stiff. I didn't know what it was saying, but I used to read it solemnly, secretly thinking that if this is poetry, I'd better get busy and do it."

As she developed as a poet, Margaret Avison was attracted to the group of (U.S.) poets who published in the little magazine *Origin*. These were mostly writers of the "Black Mountain" school, who under the influence of William Carlos Williams reacted against the

allusive, erudite, tradition-oriented poetry of T.S. Eliot and sought for greater freedom in form, more mundane subject matter and a closer approximation to ordinary speech rhythms.

Being published in *Origin* excited her also because she knew she was being published for the quality of her poetry, not because she was Canadian. In an overview of Canadian literature ("Away from Lost Worlds") George Woodcock wrote: "Even among the Toronto poets Margaret Avison stands apart in metaphysical isolation, one of the most self-critical Canadian poets as her single volume (*Winter Sun*) reveals, and one of the best."

Ms. Avison feels that her conversion has definitely hurt her reputation among the critics and taste-setters for the poetry-reading public. Although she

thinks it is better than her first volume, *The Dumbfounding* (1966), written after her conversion, received less recognition and *Sunblue* (1978) even less. She wasn't sure she wanted me to write about her conversion because, in her own words, "it sounds so magical." But even a skeptical, realistic Calvinist like myself could not avoid the proof of the radiant smile and the amazement in her voice as she described the event of 16 years ago.

What got her going back to church was reading the book *Varieties of Religious Experience* by William James. She was tremendously moved by the people he interviewed. "Prior to my conversion," she related, "I had gone to hear sermons of biblical exposition for two years. People left me alone. But then it got bad; I was in real difficulty. I talked to the minister and we argued. Finally he said, 'Well, if your mind could comprehend it, it wouldn't be what you're looking for, would it?' I banged the door and went home. But he made me promise I'd sit and read John's gospel that week. I read stoically, not liking it, until I got to John 14, which says, 'You believe in God, believe also in me.' And I couldn't go any further. I had to listen to that question and take the challenge. Very definitely I said, 'All right, but all I've got is poetry, and you can't touch that!'"

"It wasn't my room anymore. It was a white room like inside an eggshell. Just awful! My papers started to rearrange themselves on my desk like iron filings." I threw the Bible out through the window and cried, "All right, take the poetry!" That was it. There was an absolute difference in structure in myself. Right away I could read Scripture. Before that is had been opaque — silly nonsense.

Continued on page 4

Margaret Avison: Sonnets and sunlight

by David L. Jeffrey

Readers who are less than comfortable with the "cult-world" of contemporary Canadian poetry sometimes attribute their aversion to being overdosed with the group worship of poets and undernourished by any appropriate quality in their poetry. Alas, too many poets contribute regularly to these ordinary reservations, some seeming to posture as trendy shamans or self-made medicine men, others to wallow shamelessly in faceless but extravagantly public displays of low-grade ego-centrism.

The poetry of Margaret Avison is something else. Crisp, bright with the edge of hard autumn sunlight, her poems are alive to a world of persons and things, full of spirit, of bright eyes and touchable things. Far from the indulgence of mere private fantasy, or from a spectator's soft *hauteur*, they reach out to wrestle with the living, breathing world. They participate. What can you find in snow? Avison can find creation kaleidoscoped, and blunt lessons.

Snow

Nobody stuffs the world in at your eyes.
The optic heart must venture; a jail-break
And re-creation. Sedges and wild rice
Chase rivy pewter. The astonished cinders quake
With rhizomes. All ways through the electric air
Trundle candy-bright disks; they are desolate
Toys if the soul's gates seal, and cannot bear,
Must shudder under, creation's unseen freight.
But soft, there is snow's legend: colour of mourning
Along the yellow Yangtze where the wheel
Spins an indifferent stasis that's death's warning.
Asters of tumbled quietness reveal
Their petals. Suffering this starry blur
The rest may ring your change, sad listener.

Out of the autonomous prison of fearful life, at all risks the heart that can "see" must break free if there is to be a re-creation. And when it does, then the whirling spectra of life's colours or the still moving white of death's warning can penetrate, can offer our senses a reason. The last line hovers, doubly ironic: "The rest may ring your change, sad listener." We almost hear the cash register ring, see with the eyes of the homebound shopper staring out at the whirling snow: what follows upon such vision may cost almost everything we have. But then we hear in the line

another voice: "The rest [repose] may ring your change [transformation] sad listener." "Come unto me, all you that labour and are heavy laden..." Who will have eyes to see the ears to hear?

The problem for many of us, says Avison, is that we substitute analysis and clever definitions for a real encounter with life. We retreat too easily into the museum of other men's minds, perhaps to avoid the tempest in our own, or we substitute the convenience and safety of conventions for the costly experiment of letting Creation or creation speak its own unfolding life.

Butterfly Bones; or Sonnet Against Sonnets

The cyanide jar seals life, as sonnets move towards final stiffness. Cased in a white glare these specimens stare for peering boys, to prove strange certainties. Plane dogsled and safari assure continuing range. The sweep-net skill, the patience, learning, leave all living stranger. Insect — or poem — waits for the fix, the frill precision can effect, brilliant with danger. What law and wonder the museum spectres bespeak is cryptic for the shivery wings, the world cut-diamond-eyed, those eyes' reflectors, or herbal grass, sunned motes, fierce listening. Might sheened and rigid trophies strike men blind like Adam's lexicon locked in the mind?

David L. Jeffrey is Professor of English at the University of Ottawa.

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Margaret Avison: The dumbfoundling

"About three mornings later, I was reading the parable of the sower, and I had to write. There was no way not to. Everything was getting in my ear and pen hand. So there was both an I'll-never-write-again and a lot of new writing. It was a sore point at first: I felt like I had broken a promise right away. But the poems came one after another after another in about two months." These were the poems that make up *The Dumbfounding*. One of them, "The Word" conveys something of that turn-about. I'll quote only part of it.

The Word

"Forsaking all" — You mean
head over heels, for good,
forever, call of the depths
of the All — the heart of one
who creates all, at every
moment, newly — for
you do so — and
to me, far fallen in the
ashheaps of my
false-making, burnt-out self and in the
hosed-down rubble of what my furors
guttled, or sooted all
around me — you implore
me to so fall
in Love, and fall anew in
ever-new depths of skywashed Love till
every
capillary of your universe
throbs with your rivering fire?
....

But to make it head over heels
yielding, all the way,
you had to die for us.
This line we drew, you crossed,
and cross out, wholly forget,
at the faintest stirring of what
you know is love, is One
whose name has been, and is
and will be, the
I AM.



Although there has obviously been a dramatic turnabout in Ms. Avison's life, there is continuity as well as discontinuity in her poetic career. Commenting on Williams and other poets that write the way he does, she said, "They insist on us being awake. Most people prefer to know already what they're reading so that it's a formula that distantly evokes something they may or may not have experienced. It's a comforting stereotype."

When I questioned her about the possibility for a Christian poet to borrow from or adapt a non-Christian poetic tradition, she argued that "this manner of writing is not so much a literary tradition as a lot of people responding to the dangers of manipulation by the media." The task of poetry is to prod us to wakefulness.

Ms. Avison acknowledged that Jacques Ellul deeply influenced her with his analysis of the network of technological forces molding our minds into conformity. In *The Presence of the Kingdom* Ellul writes: "In the sphere of

intellectual life, the major fact of our day is a sort of refusal, unconscious but widespread, to become aware of reality. Man does not want to see himself in the real situation which the world constitutes for him. . . . It is as though we were confronted by an enormous machine, equipped to prevent man from becoming aware, driving him into a corner, to an unconscious refusal, or to a flight into the unreal. The dramatic characteristic of this epoch, in this sphere, is that man no longer grasps anything but shadows." Ms. Avison's poetry thus seeks to help us break through this fabric of prepackaged experience which prevents us from being agents of reconciliation, that is, true neighbours to our fellow men.

I asked her if all her poetry, even that without an explicitly Christian subject matter, had an avowedly Christian aim. "All my poetry writing has an evangelical anxiety: Am I faithful? I would love to say that when I move outside explicitly Christian subject matter I am still writing christianly. In my person, however, an expression of the two-person [the old and the new man] is present. Pride or self-hate, the vanity cycle, the competitive drive play a role in any art. And you can very easily rationalize what people will accept and praise. Or you can also very easily run to the other extreme and do what they vilify and say that you are being persecuted because you are a Christian. So it is very tricky."

Ms. Avison distinguished between two categories of writers: those that love to write, and those that hate it. She included herself among the latter. "The only thing that makes me write is if there's a growing tip of awareness that

I'll lose if I don't try to pin it. You have to trust that feeling that something will become plainer and that you won't be stumbled by it being there if you settle down and cope with it. Sometimes it's an idea, sometimes an event. But if you have that sense, you can only clear the decks by coping with it. If you let something wither, you are left with a sense of: I lost it — a point of growth."

I had promised the interview would last only about an hour. I had already stretched it. I was reluctant to break it off; I had only just "discovered" her. So my good-bye was awkward. You don't say good-bye to a poet you have only recently fallen in love with. That's a lifelong affair.

A Prayer Answered by Prayer

My heart was on my sleeve,
I knew it, barely warm:
"This was what I believe,
How can I hold firm?"

On a flat earth, solid
I stand "upright" and stare
at sunset's moon-globe pallid
in a skies nowhere.

What only Christ makes real
rests in astonishment
in one Uncommonweal.
Love is heart-rent.

"All-creating Son
whose badge I thought to wear,
where you have found me, burn
me, your beacon fire."

Margaret Avison: Sonnets and sunlight

The Dumbfounding

Continued from page 3

Can we reduce life to a formula? Or is the search for an analytical certitude bound to end up in cyanide? Does not the form, the fixed form's precision and stiffening of our words in place suck up the life of living thought? The butterfly is a fragile messenger: age-old symbol for the spirit (*psyche*) and for transformation (*metamorphoses*), it is what it is only when it lives in the creation (and optic hearts) for which it was intended. Impaled upon a pin it doesn't speak itself at all, but like a fixed cliché can actually blind us to the truth its flight once offered. Here is a message for those within, as well as without, for pilgrims as well as wayfaring poets. But it carries further still for Avison, and is central to her haunting and beautiful affirmation of the Word made flesh, spoken openly in a poem about the central event in her own life, her "metamorphoses," or conversion.

When you walked here,
took skin, muscle, hair,
eyes, larynx, we
withheld all honor: "His house is clay,
how can he tell us of his far country?"

Your not familiar pace
in flesh, across the waves,
woke only our distrust.
Twice-torn we cried "A ghost"
and only on our planks counted you fast.

Dust wet with your spittle
cleared mortal trouble.
We called you a blasphemer,
a devil-tamer.

The evening you spoke of going away
we could not stay.
All legions massed. You had to wash, and rise,
alone, and face
out of the light, for us.

You died.
We said,
"The worst is true, our bliss
has come to this."

When you were seen by men
in holy flesh again
we hoped so despairingly for such report
we closed their windpipes for it.

Now you have sought
and seek, in all our ways, all thoughts,
streets, musics — and we make of these a din
trying to lock you out, or in,
to be intent. And dying.

Yet you are
constant and sure,
the all-lovely, all-men's-way
to that far country.

Winning one, you again
all ways would begin
life: to make new
flesh, to empower
the weak in nature
to restore
or stay the sufferer;

lead through the garden to
trash, rubble, hill,
where, the outcast's outcast, you
sound dark's uttermost, strangely light-brimming, until
time be full.

In Avison's sharing of a "making new" of the poet by Christ's re-creation the focus is characteristically different from that of many of the incessantly autobiographical poems of our contemporaries — it is on the Author of us all rather than on the author of the poem. The ego-centrism to which any of us is tempted is surely tempered by such a gift, and we are refreshed by a poet whose words and form of speech are themselves such a beautiful recreation.

Margaret Avison is one of our country's finest poets. Her poems will richly repay a careful and reflective reading. Buy her latest volume, *Sunblue*, and see for yourself.

Jack Hodgins and the island mind

by David L. Jeffrey

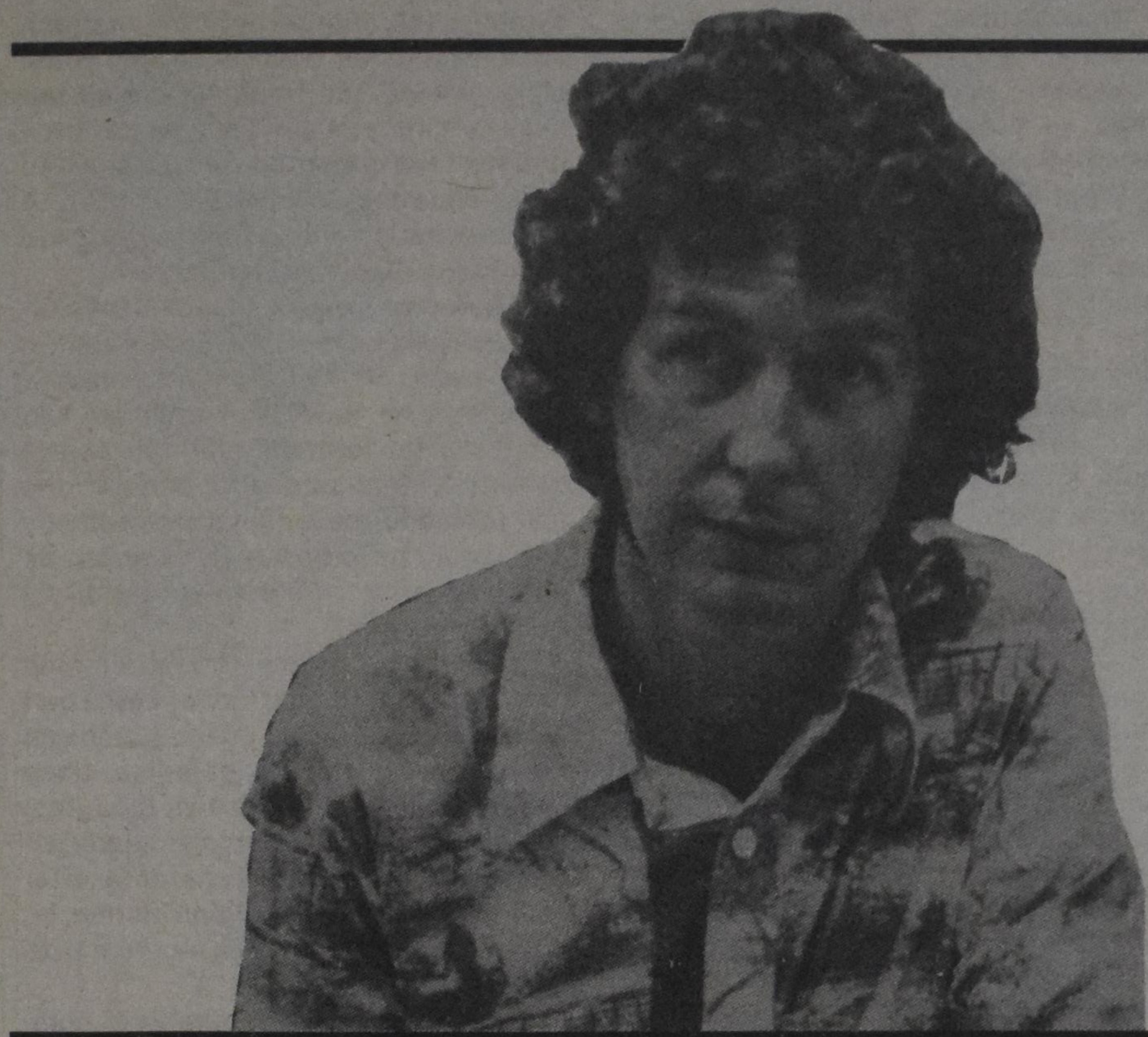
Jack Hodgins is possibly the most important new talent to emerge in English Canadian writing during the last several years. With just two books to his credit, a volume of short stories (*Spit Delaney's Island* MacMillan: Toronto, 1976) and a novel (*The Invention of the World* MacMillan: Toronto, 1977), he is already being widely hailed as a major power in fiction. For once, I think, initial enthusiasm has not led to very much overstatement. On the basis of such solid evidence as these first two works afford, most North American readers of serious fiction are likely to welcome Hodgins with a warmth so far enjoyed only by the most successful writers of this generation.

His work has color and humor. It has a rich literacy and intellectual depth, and yet it is uncluttered by the pretentiousness of compulsive and overbearing credential-mongering which so often accompanies straining attempts at those qualities. Hodgins is both a good craftsman and a gifted stylist, producing passages that can cause the most casual reader (as well as the most sated) to exclaim in admiration for the sheer grace and dexterity of his prose. Here is a novelist who can write—really write—and in that quality alone he already outstrips most of his established contemporaries.

In these respects it is not without significance that Hodgins served his apprenticeship as a short story writer, and that even in *The Invention of the World* he develops his novel almost as if it, too, were a collection of short stories. What makes the novel formally different from *Spit Delaney's Island* is largely the degree of self-conscious community which the various individual stories form, the degree to which (to apply Hodgins' term) they "overlap." But in *The Invention of the World* this method of manufacture should not be mistaken for a simple extension of one set of craft-skills into another medium, but understood as composing a deliberate statement about the nature of a larger community of experience, its mutual communicability and the possibility of any comprehensive overview.

That the novel should be focused not through the eyes of a single narrator, but through the several worlds of minor as well as major characters (on stage and off stage), that it should be told in a plurality of voices and perspectives, is one of the novel's most important ideas.

Like Rudy Wiebe and many other Canadian writers (Blais, Hebert, Kroetsch, Carrier) Hodgins is more accurately to be appreciated as a sub-cultural writer. The distinction is not so subtle as it might seem. The regional writer's work is imbued with particular landscape, manners, colloquial speech and local tradition. At his best he or she makes of the local world a microcosm, and so 'translates' it to the world at large. The subcultural writer, on the other hand, adds to these features his community's prepossessing sense of contest with the 'outside world,' and strives to articulate their desire for peculiar magic, or as the adolescent heroine of *The Invention* puts it, their essential difference. "Different from what?" asks Wade, her quasi-cousin, recalcitrant companion and, years later, last



Jack Hodgins (MacMillan photo)

Hodgins writes out of an isolationist subculture to an audience for whom isolation is powerfully attractive, and his perspective on the attraction is as sympathetic as the Simon and Garfunkel song his ferry-boat worker and historian Becker sings: "I'd rather be a sparrow than a snail."

husband. "Different from them. Different from me," she replies, "Different." The regional factor is inescapably a material element of expression, but *motive* in the subcultural writer, perhaps especially these days, has been shaped by the much wider struggle around him to be different.

If Hodgins is much more interesting and accessible than many subcultural writers working out of the contemporary situation, it is partly because the particular form of subcultural proclamation, of which Vancouver Island is an extravagant example, is in itself a sort of historical cartoon by which a much wider and contemporary psychosis may be vividly dramatized.

The Island to which Hodgins invites us on his mythic or imaginary ferry boat is not so much a state of nature, or of civilization either, as it is a modern and especially North American state of mind. Here is a kind of reserve of lost causes, misty nostalgia for a tarnished and compromised Europa, thoroughly mixed up with innumerable back-yard versions of the original American dream, and set in a place where history has been condensed and motives and patterns made more visible (and usually far more interesting) by the force of particular extremes.

What Hodgins writes about is the Island Mind itself, its bizarre dreams, its truncated perspectives on the world, its flight from the world—above all its unending pursuit of the private mythology—but what he mirrors, in fact, is the frustrated questions of a whole frontier-less continent now increasingly turned in upon itself and unable to discern where mythology stops and reality begins. "Where is the dividing line?" asks Spit Delaney, the "separated" man, suddenly forced to

experience his separateness (but not discover its meaning).

As far west as the traveller can go before it gets to be east, standing on the last beach, we stand with Delaney in unanswered confusion. For the real division is within, the boundary reached not the real border at all—separation occurs as often as not because one is standing on the line itself, unable to cross over to anything that will give meaning back to our history, or interpret life. Like other characters in an apocalyptic age, Hodgins' personalities look for a conclusion they can believe in, some dream which could put time and the world back together. Unable to find such a form outside themselves, many of them, each in his or her peculiar way, is driven to invent the private world, an island, an island in an island, an island in the mind.

Yet Hodgins doesn't stop here. The real problem for his characters is personal in the larger sense; it is not the singularity of the self, but in the mutuality, the sharing, of personal realities that the theme and issue of his work is forged. The line between reality and mythology is, abstractedly, much too hard to determine from within the solipsism, an absolute self-centredness. If we could construct it in a more complete and yet practical way, as that same line between Self and Other, then, he suggests, the real frontiers might perhaps be recognized and mutually crossed.

Hodgins writes out of an isolationist subculture to an audience for whom isolation is powerfully attractive, and his perspective on the attraction is as sympathetic as the Simon and Garfunkel song his ferry-boat worker and historian Becker sings: "I'd rather be a sparrow than a snail." But his charac-

terization is as ironically critical, however Chaucerian and gentle, as that other Garfunkel song: "I am a rock, I am an island." The invention of the world is, for Hodgins, a psychological fact of contemporary life to which Vancouver Island offers an unblushing mirror-example. But he shows us that invention can contain a cancerous evasion too, can be a terrible lie.

One laughs easily with him at the astonishing hilarity (humour) afforded by human foibles in pursuit of their own world, but one winces, too, at the personal agony which is bred by evasion, by lack of a mutuality and shared vision. One of his observer-characters, within a barely tolerant and casual condescension, exclaims of a neighbor woman careening toward her in panicked distress, "My God, if you could only see yourself" (*"Three Country Women"*). Far too many of his voyeuristic moderns don't see any better than did the tyrants of old their own selves or the personal reality of other lives, and end up discerning in history or immediate events barely the shadow and nothing of its personal substance. One of the motives for islanding is clearly the evasion of personal encounter, of responsibility, and of fundamental personal choice.

The initiation from immaturity and adolescence to adult life is not, for Hodgins, the cliché of sexual initiation, but rather is an initiation to the personal reality of another's point of view. Even life's losers, like Mrs. Basted, the motel keeper in *Spit Delaney's Island*, however blatantly unattractive, often have a truth to tell. Often, in fact, it is here that the necessary truths turn up. The criticism of Spit's affection or love for "real things"—material realities, especially his beloved steam-engine No.1—is best afforded by his unpleasant departing wife Stella (*S.D.I.*), and, for Maggie's eventual husband in *Invention*, it is his unattractive and only more obviously materialistic look-alike, Horseman, who really exposes Wade's self-centered attitude to him in a way he cannot avoid.

Often we are driven to a dismissive cynicism when we encounter characters who are advocates for that at which they themselves have failed; it is an easy and self-congratulatory reflex (as in *"The Trench Dwellers"*). Hodgins doesn't expect truth to come down some academic mountain, and so he pays attention to everyone, to a point, "all creatures great and small." If he avoids the precise formulation of Mr. Porter, in *"Three Women of the Country,"* that "every human being is a spiritually perfect idea" reflecting the image of God, or of the similar teaching of Webster Traherne's Old Man in *"At the Foot of the Hill,"* he translates it, protesting that to realize the self one must first love creation, love others.

It is not at all inappropriate to see in Hodgins, as in Wiebe or Flannery O'Connor for example, a writer of evident religious concerns. In the broadest sense, part of the appeal of these first two books is that they do pursue religious questions without being "religious." There is no sense of any doctrinaire perspective here—there are touches of everything from Christian Science to Alan Watts to a kind of Christian humanism, but Hodgins, in that he is fundamentally concerned with spiritual issues, is Chaucerian not Presbyterian, more catholic than Catholic. He is centrally concerned with the issues, but grinds no axe; he leads to the questions, and

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David L. Jeffrey is Professor of English at the University of Ottawa.

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Jack Hodgins and the island mind

Continued from page 5
doesn't push.

No book which deals with Island as subculture or as a model example could do without its various religious phenomena: the electrical gadget, the Second Coming, a world government that would solve everything, science, medicine, sensitivity training—whatever faith or anti-faith structure might be imagined. What animates all of these options is that they offer some sense of personal control, some defense against confusing and insecure times. *The Invention of the World*, particularly, bears the stamp of literature written for an apocalyptic age and culture, one which is afraid that the end might well come upon it before there can be any real sense of personal conclusion. It records, therefore, the yearning for a sense of story with conclusive personal meaning, and for the elaboration of defenses around that meaning. It records also the contemporary desire to flee history, the script already written, and to become fully the author of one's own mythology, to escape creation for invention.

But the book says more: the islanders don't escape history and that no man really writes his own script. Becker, Hodgins' note-taking Marlowe, "tells you this: 'Trust me or not, believe what you want, by now the story exists without us in air. I am not its creator, nor is any one man; I did not invent it, only gathered its shreds and fragments together from the half-aware conversations or people around me, from the tales and hints and gossip and whispered threats and elaborate curses

that float in the air like dust. Listen"

Nobody ever really invents a successful private mythology, says Hodgins, and nobody owns the story—not even his own story, all temptation and fantasy to the contrary.

What is the real story? Where was it written? Where can it be read? These are questions with which Hodgins prods his readers at every step. Becker, the tape-recording documentary narrator, whose control on the diversity of stories is most complete, explicitly disclaims possession. But he gives us hints concerning the relationship between story and life, creation and creativity, which are not to be evaded either. The first comes as two references to story, the story of Creation. Picking up Lily Carruther's Bible, Becker reflects: "A strange story, he said, if you'd read it. It has two beginnings. The first, a single chapter, would have us all made in the image of God, perfect spiritual creatures. Then someone else came along, started it all over again, and had us all made out of clay. The rest of the story shows a lot of people trying to get back to the first beginning, back before the mist and the clay. You get all the way up to nearly the end of the book before you meet the man who knows how to manage it.

"Magic? She'd ask him, but he shook his head. Well, magic is what people want, she said...."

Later, flying in over the straits, Becker reflects briefly on the possibility that there might be a more convincing reality: "Maggie happier. Words only nibble at reality, don't really touch it, can't really burn through to it. Symbols

not much better. If words won't do, and symbols fail, maybe only the instinct, some kind of spiritual sense, can come close. All we can trust. Maybe all our lives that instinct is in us, trying to translate the fake material world we seem to experience back into pre-Eden truth, but we learn early not to listen. Instead, we accept the swindle, eat it whole.

"Learned strange lesson in Canadian history from a Cork man on a street in Skibbereen. 'If Wolfe hadn't defeated Montcalm he said, and touched two fingers on my forearm. 'If Wolfe hadn't defeated Montcalm and brought the open Bible to the land, your country by now would have become as corrupt as South America.' Back to editing Lily's tapes tomorrow."

Becker, the Charon who ferries men over the forgetfulness (not of Lethe but) of Georgia Strait to an island which can be hell as quickly as paradise, does not develop many of his own thoughts; indeed, he is not even particularly attractive. But like homely character after homely character in Hodgins' fiction, he often grasps the truth of a moment with unsuspected clarity.

It is Becker whose analysis completes that part of the history—the lives of Wade (with his one-horse Apocalypse) and Maggie (with her boundless and undefined energy)—which could be consummated. By his challenge he forces them to choose—against invention, and for creation. And so the story comes to the only kind of conclusion which most of us can ever hope to identify, a genuine point of overlapping, where some of the dividing line melts away and reality, such as it is, is shared

whole cloth.

What most separates Hodgins from most other West Coast writers of fiction (one thinks of Alice Munro, John Peter, or even Malcolm Lowry to a large extent) is that he is willing to write freely out of where he is, the West Coast, the world in which he finds himself rather than some world he wished he could invent. Taking his own point, that one discovers reality by entering one's own story head first and living it out with all its unruly characters and unpredictable contingencies, he has created the first Canadian West Coast fiction of first-rate quality, and it will seem to some an ironic truth that it is in his whole-hearted identification with the individual and local culture of his own home in the world that Hodgins' work has already become far more attractive to readers outside it than almost anything from the displaced and often disaffected pens of his predecessors.

The line between possession and affection must surely be the most difficult divide of them all. And, as in its more subtle incarnation, the difference between definition and identification, it is here that Hodgins brings us to his basic boundary, the whole wobbly line between mythology and life, between invention and creation. *The Invention of the World* is a book about the real nature of our original malady, fleeing under the distant trees, hoping to make somewhere our own private garden. For Jack Hodgins the story of our present island is not, therefore, this mere lust but rather our rejection of creation in favor of seeming to make up our own invention.



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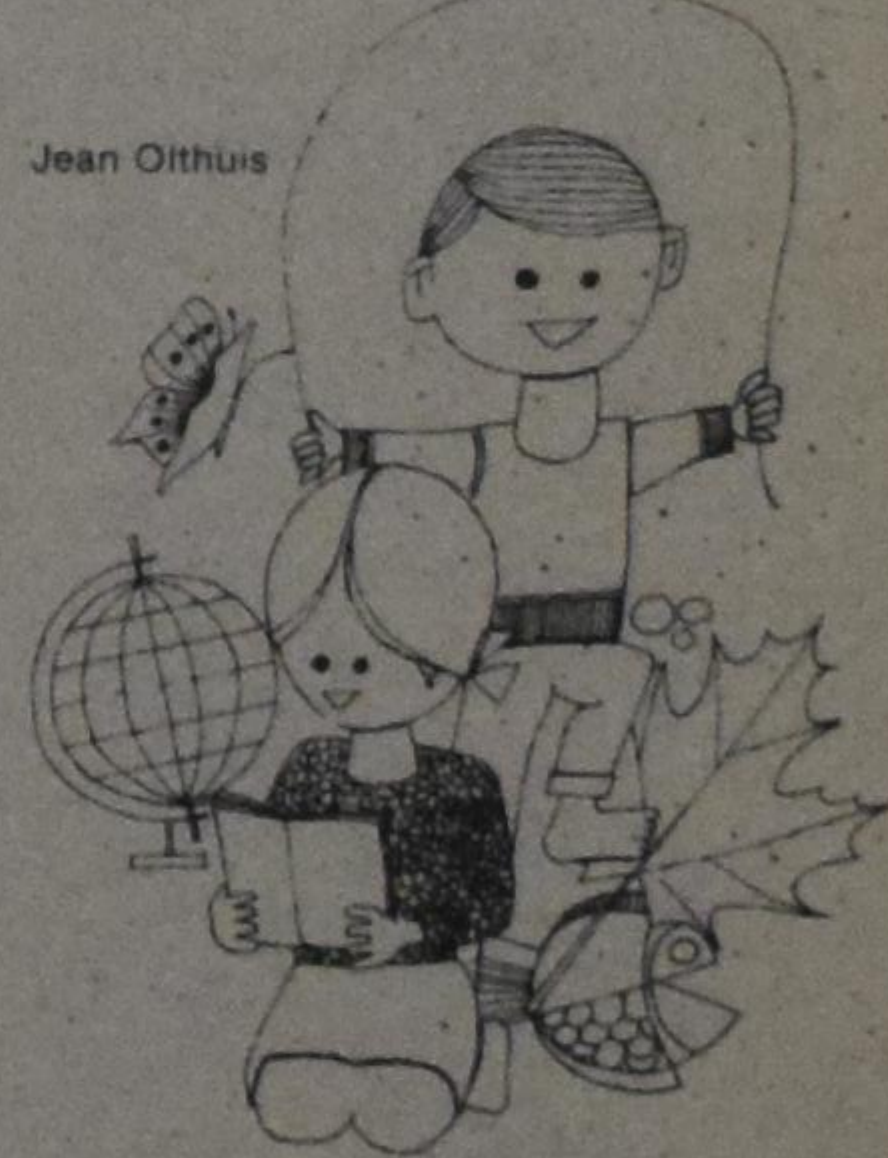
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Shaping the infant mind with picture books

by Cathy Vander Grift

When Alexander wakes up with gum in his hair, stumbles over his skateboard, and finds his sweater in the sink, he knows it is going to be a terrible, horrible, no-good, very bad day. Children have days like that, and a book such as *Alexander's Terrible, Horrible, No-Good, Very Bad Day* can help them realize that such experiences and their feelings about them are normal — even in Australia, as Alexander learns.

There are many excellent pre-school books to help children understand and relate to their environment. The numerous Frances books by Russell Hoban and the sympathetic stories by Miriam Cohen contain important lessons in human relations. *There's a Nightmare in My Closet* and *Where the Wild Things Are* deal with a child's real fears. Others, such as *Fish is Fish*, imaginatively teach the ways of nature. Important themes are a child's need for security, achievement, acceptance by others, and a sense of beauty and play.

The best of the picture books, as preschool age books are usually called, are works of art. The bold strokes of Ezra Jack Keats portray *A Snowy Day* while the detailed and delicate drawings of Satomi Ichikawa convey childhood *Friends*. The humorous creations of Mercer Mayer bring laughter while the complex paintings of Brian Wildsmith inspire wonder. Often the artistic focus is not on the illustrations but on the plot, as in Bill Peet's work; or the characters, such as *Harry the Dirty Dog*; the mood, as *In a Spring Garden*; or the language, as in *The Hungry Thing*.

In each case, however, the excellent picture book presents an imaginative interpretation of some experience or object in a way which enriches the reader. The illustrations and dialogue must fit the mood and plot and must convey the theme. The rich book will convey more than first meets the eye and beg for several re-readings. It will be something unique, not just another book.

The difference between a rich and poor pre-school book becomes obvious when one compares Eric Carle's number book, *A Very Hungry Caterpillar*, with the run-of-the-mill number books prominently displayed within child reach in a supermarket, or Paul Galdone's versions of the familiar folktales with the popular Walt Disney editions.

The question of quality in pre-school books is the most important one for the christian. It is very important for the christian parent to train his child's imagination. God created man with a sense of wonder, a need to play, an ability to see relationships between seemingly different things, and an ability to create. This is an important part of being human. Imagination can be misused in daydreaming or escapism, but it is also the creative power behind constructive thinking and action.

Imagination goes hand in hand with visions," to see the eternal in the contemporary, and to mold a Christian lifestyle in the 1980s. Before we can change society we need a picture of the new society, a modern counter-part for the picture-stories of the Old Testament prophets. A sense of story is important to understand the Bible itself.

Cathy Vander Grift is a former librarian in Edmonton, Alberta.



Young children regularly use picture language and stories to express themselves, and they mean what they say. Children's stories, too, are true, a unique kind of imaginative truth well-known to children. For this reason early childhood is the best time to train the imagination.

Good children's books can be an important tool to train the imagination. That is their most important role. They may teach good behaviour or Christian truths, but that should not be their primary feature. The mistake of so many so-called christian books for pre-schoolers is to sacrifice the imaginative vision for the purpose of teaching. We can trust children to get a message without preaching. The best of explicitly christian books, such as Florence Heide's *Who Needs Me?*, integrate aesthetic surprise with the message. Pre-school books do not need an obvious christian message to be useful in a christian upbringing. Children sense that better than we, adults, do sometimes.

Creating children's books has called forth the talents of some of the best authors and artists, especially in the last twenty years. Unfortunately, the potential market is also exploited by publishers interested in quick sales

through appealing, but cheap products. Because of their lack of experience, children will accept poor quality books. And it's easy for the busy parent to agree to his child's demand for the large, brightly-colored bargain book on the end-of-the-aisle display or to respond to the advertisement which guarantees that certain books will help his child learn to read.

Both rich and poor books are found in many places, for the library to the rummage sale, so there is no one place to look. There is no substitute for exercising care in the selection of books for a pre-school child, as much care as you would in selecting books for yourself.

Parents have the privilege of introducing their children to the best of the picture book world. It can be one of the most pleasant parts of parenting. I can identify with Alexander too, and enjoy the extraordinary photographs of Ylla. *Changes, Changes*, challenges the adult imagination as much as the child's. And I hate to admit it, but my children can find more shapes in Tana Hoban's *Shapes and Things* than I can. Some books, such as *The Horrible Thing That Happened at the Hinklemeyer House*, have a subtle humor which seems aimed at the adult reader while the child enjoys the obvious story of pulling a loose tooth.

A good children's library is the first place to begin exploring the exciting world of the picture book. Parent and child can each pick some to contribute to a growth in taste and selection. The increasing availability of paperback picture books means that every family can afford to own a few of the best-loved pre-school books. Even small children can learn to respect the fragility of paperbacks and treat them with special

respect. A few choice selections will provide more enjoyment than a fistful of durable, inexpensive, but cheap books.

When you buy concept books, such as ABC and number books, choose one which will be of interest long after the child has learned the concept itself, such as the humor of *Opposites* or the uniqueness of *The Adventure of the Three Colors*. Favorite stories to be read again and again make a personal, long lasting gift to a child. Poetry should be read small pieces at a time and need not be dull. Canadian author Dennis Lee's works capture a child's rhythms and humor in a contemporary Canadian context. *Where the Sidewalk Ends* or the favorite Milne poems appeal over many years. Books must be matched to the individual child and parents should not give up if their first choice is not enthusiastically received.

The role of picture books for the preschool child is perhaps best described by *Frederick*, created by Leo Lionni. While the other members of a mouse family gather foodstuffs for the winter, Frederick absorbs the sights, colors, and smells of the summer. In the winter, when the other foodstuffs are gone, Frederick is asked for his contribution. Then he fills the mouse home and hearts with his poetry about the beauty of the seasons and the coming of Spring. And the rest love it.



Deep in the heart of darkness

by Leonard de Ruiter

The village high above the Bogside sported few people and fewer buildings. On either side of the street were stores of various specialties, a post office and a small police station which was rarely used. The army settled all disputes these days. On the far edges of town, separated by an invisible iron wall were two churches. One Catholic the other a Protestant. Nothing would ever bring those two houses of God together it seemed. This wall could only be overshadowed by the tavern in the centre of town. On this piece of sacred, neutral ground a man could hide his religious pomp in the bottom of a whiskey glass. It was the closest either side could come to accepting the other.

Their proud Irish heritage was obvious to any that had come through in the last fifty years. Few had. Mr. Marshall from the London newspapers had stayed in Lister for only two days while he wrote of the Irish guerilla attacks that were becoming more frequent near the Bogside.

Ryan looked at his best friend Billy. Nothing could ever bring those two closer together either. Only twelve years old, the boys had done everything from fighting the soldiers with bricks and stones to learning to tie their bootlaces together.

Mr. Donnelly, Ryan's father, didn't view their relationship or even association with the Protestants as favorable. Since the British soldiers had come, the Catholics had always received the shorter end of the stick in comparison to the Protestants. Many of their experiences stemmed from complaints and false accusations by the Prossies, he was sure. Billy's father, Mr. McEans, was sure that the Catholics were behind all the trouble they had encountered since coming from London. It was their way of getting revenge, revenge for the remarkable progress the Protestants had made in the small community. These problems had never influenced Ryan or Billy. It was part of their parents' unreasonable way of thinking, they thought. They got up and ran down a path behind the McEans' house, which wound through the forest till it ended on the crest of a steep drop, overlooking the small whitewashed houses of Bogside hundreds of feet below. They loved to sit there on Friday afternoons after school, throwing rocks over the edge or playing war in the trees. Ryan, the bigger of the two, almost always won at war. He could run faster, climb a tree better, and anytime he wanted to, wrestle Billy to the ground and make him cry "uncle."

"Billy," called Mrs. McEans.

"Eh, was that my ma?" he asked.

"Billy," she called again.

"Coming ma. I have to go in for supper, I'll see ya later," he shouted back over his shoulder at Ryan as he ran towards the house.

During his supper Billy was quiet as his mom and dad discussed the everyday events that had happened in the village. He noticed that his father was more upset than usual, however.

"And then yesterday one o'them Catholic brawlers started a fight in the tavern for no reason at all," his dad continued. "Those troublemakers make me want to stop serving them at the store,

and I've been thinking about it too!"

"Don't close the store, pa, then Ryan's dad will have to go all the way down to the Bogside for food and things. That's not very nice," interrupted Billy.

"Keep quiet when your father is speaking," his mother scolded. "Maybe it's a good idea that you don't spend so much time with that Donnelly boy. After all they are a great cause of trouble for us, and Ryan's bound to turn out the same way."

They finished their supper in quiet and after helping with the cleaning up, Billy ran over to Ryan's house. His sister answered the door and told him that Ryan wouldn't be going out that night. Billy wondered why she hadn't been able to tell him the reason for his punishment. He hoped that it wasn't the same stupid reason that his parents had suggested he stay home.

"Why can't I go out?" Ryan wailed.

"Not another word," warned his father. "Ya know why and if you keep on talking about it you can kindly go to bed."

"I might as well, since I can't do anything else," he complained, without answer from his father.

Early the next morning he hopped out of bed and rushed through his chores in the house and barn, so he would be able to go to the store with his father. Maybe if he carried some of the goods home his dad would let him go out and play with Billy. When they got to the store his father stopped and stared at a new sign with some writing on it. He shook his head unbelievably. "So this is what it's come to," he muttered to himself.

"What's the matter pa?" asked Ryan, unable to read the sign. Unlike Billy he had spent most of his time in the fields above the town.

"Oh nothing. You just wait here while I go inside, okay son?"

"Why can't I go with you and help carry some things?" questioned Ryan.

"Just wait here like I told ya," his dad said, trying to restrain the anger in his voice. Ryan rushed to the door and held it open a crack so he could hear his father speaking to Billy's dad.

"What's the meaning of that sign, Mr. McEans?" he asked angrily.

"Exactly what it says, Mr. Donnelly. This store will no longer serve Catholics, and I'll thank you to leave the store."

"What brought this on, I'd like to know?" Ryan's dad pressured.

"This store will not serve Catholics again until you and your kind stop your troublemaking in the tavern and at the mill. You're trying to make trouble for all of us here, and I won't put up with it!"

Ryan turned and ran back to the road as his father strode from the store. He couldn't believe what he had just heard. His pa couldn't be making trouble. Where would they buy now? They would have to go all the way down to Bogside for simple things, that were usually bought from the McEans store.

His father emerged from the store, concealing what had just occurred behind his placid face. "Let's be going home Ryan, they don't have much in this week," was all that he offered as an excuse for empty hands. "You'd best come home now. You can help me around the house."

Billy couldn't find his friend any where but, he didn't go back to the Donnelly's. Something was definitely wrong. Usually Ryan would be over

before noon, to go up to their crest above the village. He decided to run up to the store to see if they had been in yet, as they always were on Saturdays. He stopped in his tracks as his eye caught the sign in the window. He could read what it said but, he could not believe it. He called for his father as he came charging through the door.

"Pa, pa. What is that awful sign out there for?"

"I'm not serving the Catholics anymore, till they learn to live with us other people," he explained to his son as if it were a moral to be learned. Billy turned and ran out of the store. Now he knew why he hadn't seen Ryan. He probably wasn't allowed to go out because his pa was mad at his own father. Later in the day he resolved to help the Donnelly's even if his dad didn't want him to.

Ryan struggled to sit up in his bed as he listened for the voice that he thought had awakened him.

"Ryan!" the voice called again.

He crawled over to the edge of the loft and looked out of the window. "Is that you, Billy?" he asked the dark shape below him.

"Ya, now come down here quick!"

Ryan pulled on his pants and a heavy sweater. It was a little chilly out these nights. From the window he jumped to the ground, beside Billy.

"Follow me," commanded Billy. He felt good in his new role as leader. It was just like playing war.

"Where are we going?" asked a bewildered Ryan.

"We're going to bring you some goods from my dad's store without him knowing, so you won't have to go all the way down to Bogside and buy."

"Won't he find out and get us into trouble?" Ryan asked suspiciously.

"No I don't think so," reassured Billy.

They walked on silently until they got to the store. Billy walked around to the back where a small window had conveniently been left open. They fell through and walked into the front of the store. Taking what he thought his father had needed Ryan dragged a bag out onto the street right through the front door. Billy followed behind with a few other things. After dragging them all back to the Donnelly's barn they stowed it in a dark corner, hidden from light. As Billy ran off into the night, Ryan looked after him and giggled crazily. He thought of the daring raid that they had just managed to pull off.

The following day both were up early to go to their churches. As the somber faces listened to the figure before them preach death and destruction, both Billy and Ryan did their best to keep attentive. Their mothers were embarrassed by the boys constantly slumping against their shoulders and drowsing off. After several warnings to stay awake Ryan heard the minister coming to his common summation of the sermon. He could always tell when the minister was about to end the proclamation. As soon as they were out of the building he ran down to the barn to check if the goods were still in their undisclosed position. He decided to wait until his father mentioned something about going down to the Bogside, before he told him about the goods.

Sunday afternoon the Donnelly's had visitors over, which was used as

another reason to keep him at home. He hadn't seen Billy since Friday. It made him feel depressed. There was nothing to do around the house except his regular chores. The week was going to start and then he would be off to the fields while his father went to the mill, and Billy would be stuck behind a desk in school. He was sure his father would keep him in the house at nights too. Maybe when he gave his father the foodstuffs he might be allowed to go out again. What an excellent idea Billy had come up with, thought Ryan.

Monday happened just as he had anticipated; with one exception. At noon as all the sod workers sat around eating their lunches it was soon spread around that the Protestant store had been robbed. Many mixed curses in their excited speeches of what they were all sure would happen. They had all read the board in front of the store and now the robbery would give strength to McEans' refusal to serve them. As the discussion became more heated, Ryan became increasingly nervous. Perhaps what they had done hadn't been as innocent as Billy had made it seem. The disgust that the men were showing made it seem like a very grave error indeed. He wondered what they would do when they found out who it had been. When the time came for the sodders to leave the fields for home, Ryan was very scared. He realized, after mulling it over in his mind the whole afternoon, that stealing from the McEans' store would definitely result in a strict punishment. As he hurried home his imagination hurled unpleasant thoughts of retribution at his conscience. He resolved to get Billy and go confess their guilt, while bringing the goods back. He opened the door almost expecting to see the soldiers waiting for him. Instead he saw his mother sitting in the room crying. He dared not ask why but a sense of awareness within him compelled him to find out.

"Ryan, is that you?" she sniffled. "Come here, I've awful news to break to you. Mr. McEan's store was broken into over the weekend and the things that were stolen were found in our barn by the soldiers. Now they've taken your father down to the Bogside and placed him in the jail for stealing. Your father doesn't even know how those things came to be in our barn."

Ryan ran out the door as his mother called for him to come back. He ran as fast as his legs could carry him towards Billy's house. He guessed Billy would be out on the hill trying to figure out how to solve this mess just as he had.

"Billy, Billy," he cried, running through the trees. He just about tripped over Billy as he ran out into a small clearing. He lay across the path, his head on his hands, obviously deep in thought.

"We've got to tell everyone what we did," he said to the still silent figure.

"I know, Ryan. I found out what happened too."

They walked from the clearing slowly, as if to meet an inevitable fate at the end of the path. "Oh why do we do such stupid things, Ryan?" asked Billy remorsefully. "We're really going to get it, you know?"

"Ya, I know, but at least my pa won't have to sit in the Bogside jail. My ma is really worried."

Mr. McEans laughed at the boys as they attempted to confess their misdeed. "And you brought it over to the Donnelly's barn in the middle of the night," he repeated after them. "It's awfully brave of you boys to say something like this, but I'm afraid the

wrong must be punished for their deeds. People only get what they deserve, and stealing is very serious."

"Then punish us," the two boys cried together.

"No, I'm sorry, but they already have the culprit down in the Bogside constabulary," he said, trying to finalize the argument without getting mad.

"Then that's were we'll go!" shouted Billy, stomping out of the house.

Together they marched down the long windy road to relate their confession again to the soldiers below. But just as before, their pleas fell on deaf ears. The soldiers roared even louder than Mr. McEans had.

"We appreciate your spunk lads, but we already have our man." "But didn't he tell you that he didn't do it?" they argued hopelessly.

"Of course he did, but that's what they all say."

"My father is no liar, and you soldiers aren't even listening to us when we tell you who really did do it."

"I'm sorry lads," repeated the officer in charge, as he escorted the boys to the door. "What's done is done, and no one can change it." They walked back up the hill with fear welling up in their hearts. It seemed there was nothing they could do anymore. Billy began to sob as they neared the village.

"It's all my fault," he bawled. "It was my stupid idea, and now nobody will believe us, not even my awful father, and your dad's going to stay in jail for a long time."

Ryan could say nothing. He knew how serious his father's predicament was, but it seemed as if they could do nothing. He wanted to cry too. Then maybe somebody would believe them, but it didn't appear that anyone would care anyway. He didn't know where to go now. If he went home, he was sure that his mother wouldn't let him out again.

"I'm going to run away," he announced softly. "Do you want to come, Billy?"

"Where can we go, where they won't find us?" he said between sobs.

"Up to the shepherd's shack in the fields way above. We can stay there for days, till we think of what to do."

As they neared the store again, both boys looked at each other. They walked around to the back as they had done before, but this time the window was securely locked. Billy picked up a stick and broke the window before Ryan had time to say anything. They cleared the glass and then crawled through carefully. They filled their arms with food, candy, and some warm overclothes. Ryan grabbed a pair of heavy boots in place of his unprotected shoes.

They snuck out the back door and wove their way out of town towards the hills, high above the hand cleared fields until they would reach the shepherd's shack, where they would be warm and protected from roaming wolves. As they bedded down, both boys hoped neither the soldiers nor the guerillas in the surrounding hills would stumble upon them.

Mrs. Donnelly knocked on the McEans' door with apprehension. She had lain awake almost the entire night waiting for Ryan to return home. She hoped that he would be there, or at least that they knew where he was.

"Is Ryan here or roundabout?" she asked Mr. McEans as he opened the door.

"We were just going to come down and ask you the very same thing about

Billy. They went down to the constabulary hours ago but should've returned before nightfall," he answered.

"I'll go down and check," he volunteered, pulling on his coat. Hours later, he returned as the sun cast a beautiful glow on the entire valley. He was tired from searching all through the Bogside and on the way back up the road. The sun was barely above the hills when he reached the Donnelly's house to give her the news. When the door was opened he saw a few Catholic men and women that he recognized as customers. He made his way straight to her and whispered what his search had revealed. The others sat trying to sort out the possible reasons for the boys' absence. Perhaps they had been hurt or attacked by wolves, they surmised.

By the afternoon, almost the entire town knew what had happened and were seated in the Donnelly's house asking if they could help in any way. Finally Father Clegg arrived and suggested they all go down to the church since it was the largest building in the village.

Catholic and Protestant together entered the Catholic church all the while trying to figure out the lads' whereabouts. No one, it seemed, had seen them return from the Bogside. Father Clegg walked up to the front and shouted for silence. He had not stood before such a large congregation since his ordination. It was an opportunity he could not pass up, while Catholic and Protestant stood together under the same roof.

"Brothers and sisters, we are all very worried about the absence of these two boys, and so we must settle our differences for awhile and commonly bind together to form a search party. We must remember always, that our Father in heaven is watching over them just as he watches over us. And that without his will, not a hair can fall from their heads. Let us pray that they will both be returned to their families safely if it is the Lord's will. Now it is also our duty as brothers, that we help the stricken in their time of distress, since we are of course, a faithful church." He felt like a prophet of God announcing their doom and how it could be avoided if they obeyed him.

"I would ask each one of you to first check your property to see if the boys may possibly still be in town. It has also been brought to my attention that more goods have been taken from Mr. McEans' store. Perhaps the boys took it, otherwise I implore the guilty party to return it to him. If it is the boys, then it would lend strength to the idea that they plan to stay away from home for a while yet. If they still are not found, then return to the church in two hours so we may immediately organize a search through the forest."

When they regrouped later on, it was found in all their fruitless searching, that the boys had been seen climbing up out of town into the fields above.

Mr. McEans decided to ask the soldiers if they would aid in the search. Surprisingly they agreed to lend a hand.

Immediately upon their arrival the captain took over from the father. Soon everyone was again spaced out over a large area calling frantically for the boys. Their calls resounded off the surrounding hills in a muffled echo. The going was slow and the farther they went the more bent out of shape the line became. Soon the captain ordered a halt. As they all came together he shouted as loud as his strained voice would allow. "It's not much use in

looking anymore," he began. "If the boys aren't willing to come out they could hide forever, in there," he said pointing into the now dusky woods. "I think we should all go home now and then try again tomorrow."

A few remained behind for a few moments longer, calling hopelessly into the lonely hills in front of them. They were no longer friendly. They had snatched two children into their darkness. Long shadows haunted the large trees and gave the whole area a sense of foreboding.

"No good ever came in these dark hills," Mr. McEans muttered. Mrs. Donnelly sat down and began to sob uncontrollably. "My son, oh where could he be?" Mrs. McEans stood not knowing what to say. She felt the same way. Finally she reached out and whispered softly, "I'm sorry." She wanted to cry too, but it seemed so selfish. She hadn't lost her husband as well. Their problems were that much smaller, if it made any difference at all.

"Maybe they'll come home soon," Mrs. Donnelly managed to sniffle as she shook uncontrollably. But something inside told her she would never see her son or husband ever again. Together they walked down through the trees, but Mrs. Donnelly maintained a small distance from the other two. She didn't bother answering the good-bye offered. How could they possibly say anything good, she wondered.

Late in the night the hillsides were suddenly rocked with a tremendous explosion and bursts of gunfire from the Bogside. Explosion after explosion shattered the night and bright flashes lit up the dark sky. In no time at all the entire town stood on the road watching the violent detonations destroy several buildings.

"Look there goes the jail and post office," someone shouted as a tremendous explosion shook the town.

"Was that the jail?" asked Mrs. Donnelly, in a worried voice. She shook as the entire group turned around with the realization of what had just happened.

No one else knew what to say. They turned and watched as the soldiers who had poured out of their quarters in the nick of time, gave chase to two lone figures clambering up the steep slope. All looked up for any sign of Mr. Donnelly among them, or the people milling around the now leveled jail. Mixed feelings went with the guerillas as they made their escape. One of their townspeople had perhaps been killed by their actions.

As both parties disappeared into the darkness and the cover of the forest, the sound of ricocheting bullets spread into the night. Suddenly all was silent as the gunshots and explosions ended. It was as if the whole earth had opened for a few brief moments to reap devastation on the community and then had closed up, returning everything back to normal as quickly.

Gradually the crowd began walking back to their homes. There was nothing to do below but add to the chaos. Mrs. Donnelly walked in the opposite direction. She stumbled down the road with tears in her eyes, to the jail below. It was all happening as if it were a bad nightmare. There had been an absence of reality in the past days events. When she reached the jail, smoke was billowing out through the doors, windows, and even larger gaping holes in the foot-thick walls. She called her husband's name too many times. She knew there would be no answer.

A few people from the Bogside were helping wounded soldiers. She went around in a daze, asking if any had seen her husband taken out before the explosions had started. None of them could give an answer. They had all been in their beds when the explosions had started. Finally she decided to carry herself back up the hill. She slowly made her way back to the house and placed herself before the fire, staring blankly ahead as in a trance. The strain of the past events had caught up with her.

Hours later as the sun lay on the far hills, Mr. McEans' knock on the door awakened her. She got up to answer it but said nothing as she returned to her chair.

"I don't know what to say," he began, "Ryan and Billy were found an hour ago. The soldiers accidentally shot them, mistaking them for the guerillas, as they hid in a shepherd's shack up in the hills. Mr. Donnelly died in the jailhouse explosion, thanks to those reckless criminals," he went on, choking back the emotion welling up in his voice. "Why has God done this to us? I can't understand his ways. I wish that somehow I could change what has happened. Perhaps it will change the community; get along better, I mean. Catholic and Protestant, that is. I want to open up the store to you people again. Our minister suggested a memorial service for both of the boys together and your husband too," he rambled on. "I think that maybe it's..."

She glared at him, her eyes ablaze. "I don't think I would want that," she started slowly. "You took my husband then my son away, and nothing is ever going to change that. You even sacrificed your own son because of the hatred in your heart, for the people in this village. And it's you people that have brought on all this trouble. My husband and son will never enter your cold, meaningless church even in death!" she went on as her voice became louder and the bitterness became more apparent. There was nothing to do or talk about, it seemed.

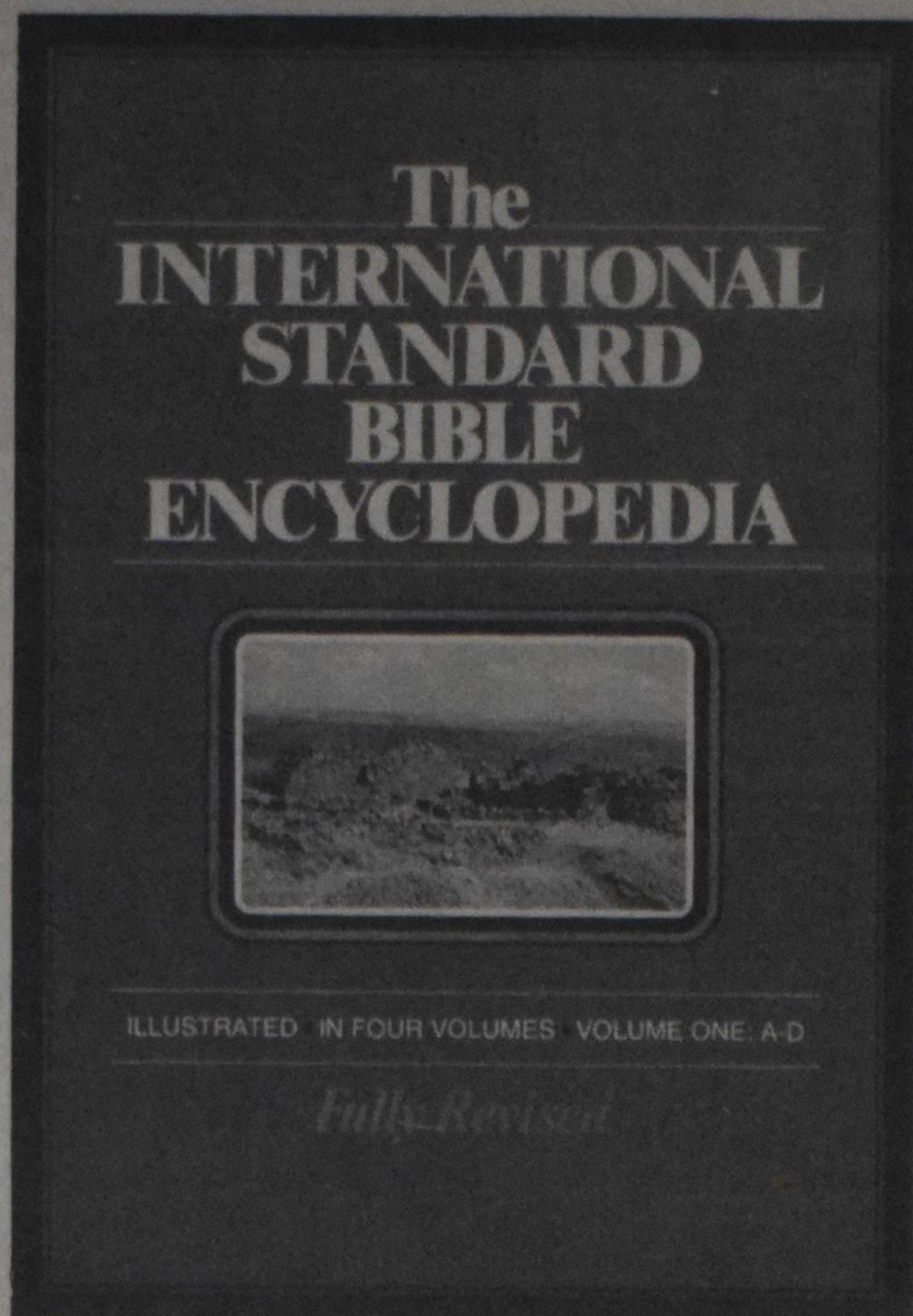
"I hate you people! I hate your church and I hope my God will punish you for this! I can never forgive you for this! You have taken more than I had, and I don't want to live with you as a remembrance of my misery!" she screamed hysterically.

He turned and ran out the door, as he had remembered his son doing, the last time he had ever seen him. He wished the hills would break apart and swallow him up. How could such a small mistake mushroom so immensely to claim three lives. Had he really been so unreasonable? There was no use in thinking about those past events he decided. His only son was gone, as well as his best friend and his father. Perhaps Mrs. Donnelly had been right. There was no room for forgiveness. If they hadn't stolen from his store, nothing would have happened. Evil for evil! He thought of what he had said to the boys, when they tried to tell him that they had taken the goods.

"The wrong must be punished for their deeds," he cried softly.

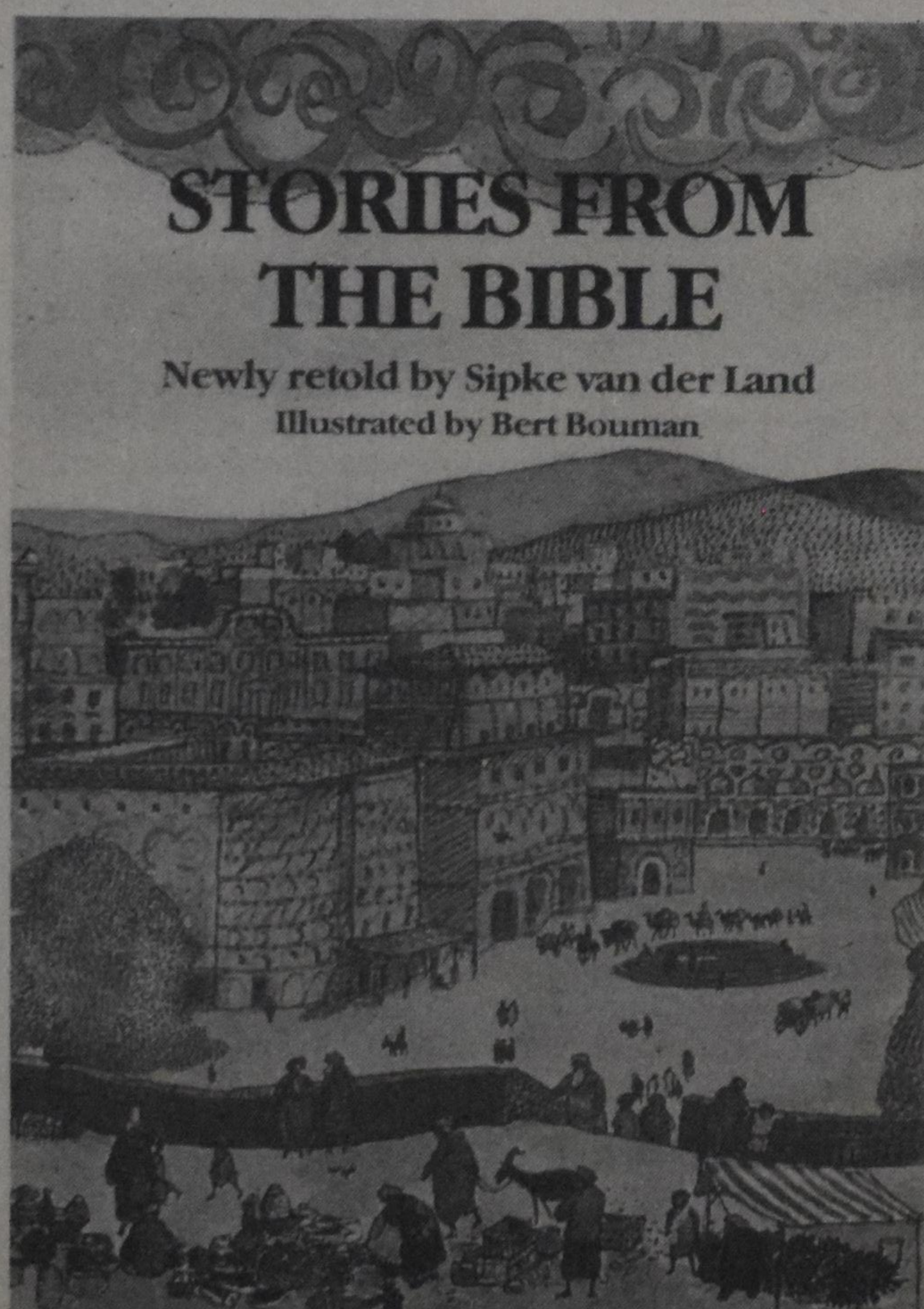
The farther his steps carried him from the Donnelly's, the louder the crying became. When will my punishment come, he wondered. As he passed the Catholic church he stopped to look at the neat rows of tombstones behind the building. He spit at the narrow walkway to the open doors, then turned and ran home to his wife. Nothing, it seemed, would ever bring those two houses of God together.

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What did they do with the rabbits?

by May Drost

In Peter Spier's picture book, *Noah's Ark* (Doubleday), are illustrations that might well give a literalist-Christian some concern. A washline spans the roof of the ark, and assorted pairs of birds perch between the fluttering sheets and shirts. Mrs. Noah stands atop a crate and a wicker basket, holding up her skirts as two rats scamper in. Noah has some trouble discouraging a swarm of bees. As soon as the rain starts, the animals start proliferating. Soon puppies and little chicks, mice and rabbits appear all over the ark, and things begin to look rather messier than they did at the beginning. Mrs. Noah hugs Noah with relief when finally the dove flies back with an olive branch.

Now, if a literalist were to come upon such a book while browsing in the library, he might worry a bit about giving it to his children to read. Many of the details are certainly not mentioned in the Scriptures, and it would seem that one might risk distorting the biblical story. Safer to choose books that do not deal with episodes from the Bible, that deal with some more neutral subject. On to the next shelf.

The Baby by Birmingham. It has drawings that are childlike and colourful, and a text that tells about a small boy's reactions to a new baby. But the literalist realizes just in time that this book is not acceptable either — there is no father in the story! The family unit is in enough jeopardy without encouraging little ones to think that lots of families consist only of mothers and children.

Well, let's try Lois Lenski. Here's *Papa Small*. The drawings, though simple, are realistic and about familiar things. What's more, a complete family is featured. The book is a good size for little hands. But wait a minute, mother is in the kitchen with an apron on, and father goes out to work: this author is guilty of sex stereotyping!

On to the "Z" shelf. Charlotte Zolotow, *The Bunny Who Found Easter*. Nice pictures, bright colours. But of course it's about rabbits, and like most Christians, our literalist has had it with the Easter Bunny.

I suspect that our friend the literalist is going to be in the library for a long time. What he's looking for are stories that are "factual" and at the same time reflect his own beliefs, his morals, and his lifestyle. He'll be a long time looking, because what he wants is not literature so much as propaganda for his specific view of things. His choices are governed more by fear than by an informed Christian imagination.

Let's leave the literalist in the library and consider what might happen if some of the books he rejected should find their way into a Christian home. *Noah's Ark*, for example. The two babies in the family find the pictures delightful. After several "readings" they find out that not all four-footed creatures are cows; they grin at one another knowledgeably when they find that Mrs. Noah has hung "diapers" on the line to dry; they find out that an ark is rather like that thing floating in their bathtub. The book helps them expand their little world: they are learning to name things. And, equally important, they are delighting in colours and variations and numbers, learning, though they don't know it, that the earth



Spring Cleaning in Noah's Ark by W. Heath Robinson

and its creatures are wonderfully made. They are enjoying an artist's creativity, and at the same time the companionship of a parent or older sibling. What more could you ask from a book?

An older child notices more than babies do. "How come there are three cows on this page? Those guys weren't on the ark long enough for a cow to grow up." Other children mention other problems. "The boat wasn't big enough for all those animals to have babies."

"There couldn't have been that many animals or eight people couldn't have looked after them."

"I read a Greek story once, called 'Deucalion's Flood.' It was nearly the same as the Noah story. Who wrote the story down first, the Greeks or Moses?"

Questions and comments like these can get pretty sticky, and not too many parents would want their answers quoted, I'm sure. The literalist (were he not still in the library) would say, See, a book like that fosters all kinds of speculation and unnecessary questions. It may even lead to unbelief! I would say: be grateful for the questions; answer them as best you can and worry about the kid who never

questions anything.

Of course, not every book your children read will result in such quantity of questions, and such a marvelous opportunity to have a conversation and to reaffirm your own beliefs. It is safe to assume though, that if nobody ever reads anything in a home, there won't be much food for thought or meaningful conversation. It is true too that if a family reads only those books that reflect exactly its own lifestyle and values, there will be no challenge, and little spiritual or intellectual growth.

What you should choose then are books that "have substance," that are good both in terms of text and artwork, and that are suitable for your children's maturity level. Especially for young children, you should do the choosing. As Flannery O'Connor once remarked (undemocratically, to be sure) in reference to the high school student: "His taste should not be consulted; it is being formed."

I am a parent as well as a teacher, and I am convinced that this "formation of tastes" must be initiated and fostered at home. This takes a lot of time, of course. It takes time for parents to

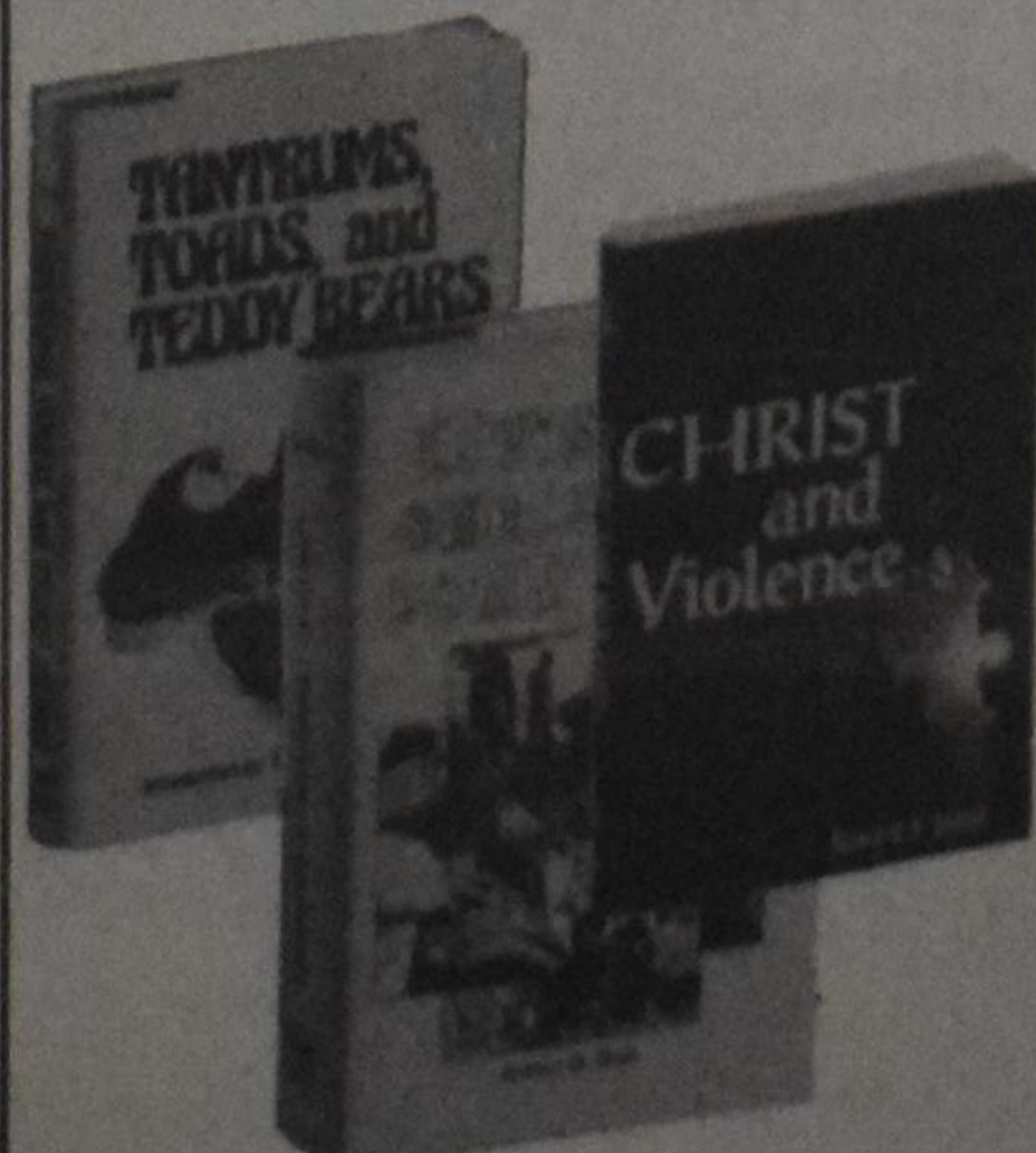
become a bit knowledgeable about children's literature; it takes time to visit the library on a regular basis; above all, it takes time to read to, and with children in an atmosphere of quiet enjoyment and careful criticism. There are no shortcuts: it does not help much to consult someone else's (often arbitrary) lists; there is no magic formula to turn an uninformed child into an enthusiastic reader.

Reading, and talking about what you read, are habits, part of the fabric of your family life, like eating supper together, or having family devotions. And if you have no time for some of these vital family "rituals," well, you have chosen your priorities. It is my experience that generally speaking, a child's reading habits are set by the time he reaches school. I can talk a student into reading *Silas Marner*, maybe, or *The Peaceable Kingdom*, if the incentives are attractive enough, but I can't give him the habit of reading good books for pleasure — he has already learned to look elsewhere for diversion and entertainment. And that, given the state of our news and entertainment media, is a pity. For not only has such a child missed out on some of the "best that has been thought and said in the world," but he has no sense of judgment, no spiritual or intellectual equipment with which to gauge the spirits of his world, even his adolescent world. And what gift of understanding can he possibly bring to his children when it is his turn to be a parent?

Let there be a time and place in your home for devotions, for reading, for conversation. Let your children offer their opinions without fear or embarrassment. And if your child should ever ask, "Hey Dad, what did they do with all the new rabbits in Noah's ark?" take the time to tell him. If you don't know, ask him what he thinks. Before you know it, you'll have a conversation going! You may even find yourself sneaking off to the library to find out a bit more about this flood business.

If you should meet the literalist there, find him a copy of Rien Poortvliet's *Gnomes*. It's a book crammed with factual, no-nonsense information. He'll love it.

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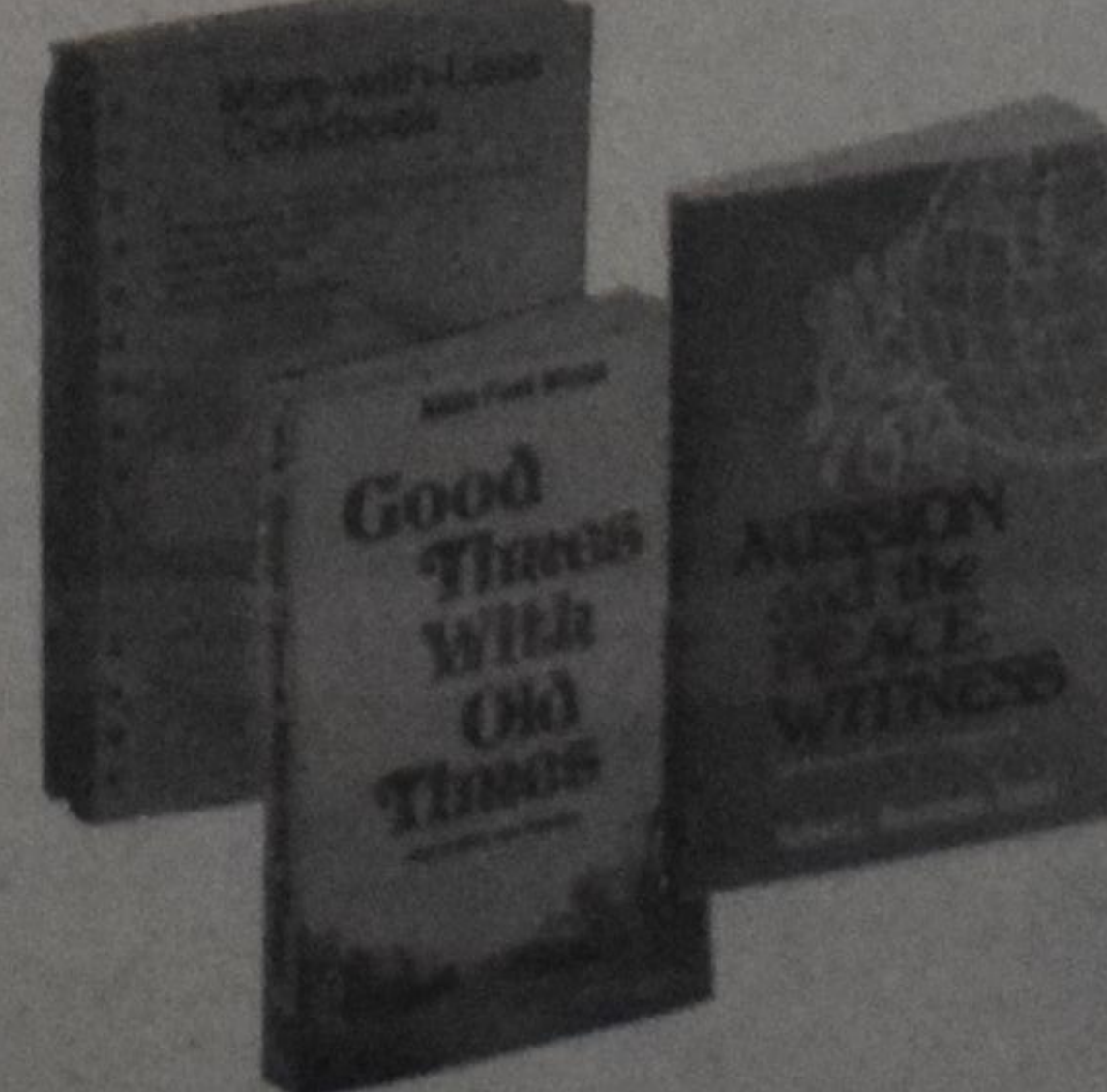
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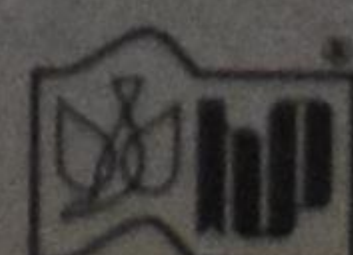
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"Bias-free" publishing?

by Irwin DeVries

Educational publishers in Canada and the U.S. are increasingly directing their attention toward developing what are called "bias-free" instructional materials. Publishers at the forefront of the movement have established committees to formulate policies and guidelines to be used by authors, editors, and illustrators involved in "bias-free" educational publishing.

Freedom from bias, according to various working papers on the subject, concerns the important role of textbooks in the "formation of students' attitudes toward self and others." The underlying intention is the fostering of "mutual understanding and genuine respect for the richness and variety of cultures" in Canadian and American life.

Bias, in the view of policy makers, involves the portrayal of various minorities — blacks, natives, the elderly, women, etc. — in an unfavourable light. In biased materials, minority groups are depicted in a way that "demeans and limits" their "human potential." A photograph of a Puerto Rican girl in a slum tenement, or of natives in a ramshackle reserve, reinforces a cultural stereotype. School children who read such materials are presented with a degrading view of the related minority group as a whole.

A deeper concern lies with children who are members of a certain minority group. It is said that they in particular are harmed by "biased" materials. A blind student who learns of otherwise capable blind persons employed in weaving baskets, or a girl who sees females portrayed as passive bystanders of life, is being taught to see himself or herself in the same demeaning light. Such portrayals discourage self betterment and reinforce a negative self-image.

Guidelines for bias-free materials deal with a broad sweep of matters, including issues of cultural and racial groups, males and females, "exceptional" persons (handicapped), and age groups.

For example, racial and cultural groups should be depicted in proportion to their numbers in the population of Canada or the U.S. Mentally active, creative, and problem-solving roles

should be filled by minority group persons as well as by majority group persons. Minorities should have an equally wide range of aspirations and choices in relation to the majority.

In the case of females and males, the intention would be to reflect an equitable representation of both females and males, with each group engaged in nontraditional as well as traditional roles. For example, females should be shown as making up fifty percent of the population and sharing with males the foreground and leadership roles. Personality traits should not be depicted as exclusively male or female (males as assertive, females as passive, etc.). Females should be shown in a variety of occupations, especially those that command high incomes. Males should be shown also in nontraditional occupations, such as nurse or telephone operator. Single-parent families should be shown as a viable family unit.

Further, the use of "nonsexist" language is encouraged. Authors and editors are advised not to use the pronoun "he" in reference to doctors, lawyers, or other professionals, or "she" in reference to nurses or librarians.

Exceptional persons—including those with behavioural or emotional problems, learning disabilities, or physical handicaps — should be portrayed in a dignified manner free of stereotypical descriptions. Such persons should be depicted as aspiring to careers in all fields within the range of their capabilities.

There are other areas too. People should be shown conserving natural resources. Compact cars should be shown wherever possible. People should not be portrayed as smoking tobacco. There should be a realistic balance of rural, suburban, and urban settings.

Such guidelines are merely samples of the vast array of topics chosen by those concerned with bias-free publishing. One can readily see that few stones have been left unturned in the hunting down of bias-loaded subjects.

At first glance the search for freedom from bias appears to be a laudable exercise. According to the policy makers, cultural plurality is given a positive and meaningful status in modern Canadian life. Students from minority groups begin to identify themselves with the successful

members of their group, not with the failures.

On closer examination, however, the movement seems to involve certain problems, which thus far have not been addressed. Although one must appreciate efforts to establish social equality, some of the underlying assumptions must be questioned.

For one thing, those involved in educational publishing can hardly accept the notion of freedom from bias. Until a human with no preconceptions can be found, bias will always be present. Bias, which involves "slanted" or prejudicial views, can only be exposed and, perhaps, altered — but not eradicated.

Ironically, the very fact of cultural plurality entails the presence of many culturally rooted preconceptions within a society, including those about other racial groups. If these culturally derived conceptions turn out to be self demeaning, or prejudicial toward other minority groups, or if they value manual labour, must they therefore be excised from learning materials? What are they to be replaced with? "Bias-free" proponents, it seems, would have to ignore the same cultural traits that should theoretically be presented in a positive light.

Instead, these minorities would have to be shown as wanting a certain way of life — one that is determined by the "bias-free" policy makers. Thus bias-free materials provide an excellent channel for the expression of the policy makers' own biases. Whether that is desirable is another question; surely, however, the notion that such policies are free from bias should be immediately abandoned.

"Bias-free" materials, for instance,

are predicated on innumerable preconceived ideas of success. High-paying jobs, professional careers, similarity of male and female roles, and use of a small car all fit in with a bias that values material advancement, prestige, and concern about conservation of resources.

Of course, the "bias-free" bias may well be desirable to a certain segment of the Canadian and American populations. However, it is foolish even to begin thinking that the notions of happiness and success held by a segment of the people can translate into success for another segment. It may well be that problems experienced by one cultural group in Canada or the U.S. result from the selfish, materialistic, get-ahead mentality of the majority. If that is the case, it is especially foolish to present that mentality as the ultimate hope for relief from distress. Those who seriously wish to bring healing to the many fractured social situations in our North American society might begin with a new insight into a cultural plurality that permits the expression of cultural differences not only in word but also in lifestyle — including work and dress.

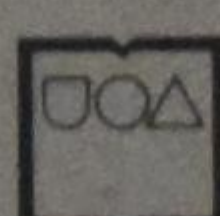
Those involved in Christian education should not be misled by the idea that "bias-free" materials are fully adaptable to a Christian curriculum — that one fills in the bias-free blanks with Christian words. Rather, the developing of uniquely Christian educational materials should be important to all those concerned. If a wholesome attitude towards others, the self, and society is to be developed in students, let it find its source in the Word of God, not in those who would create a person-made Utopia.

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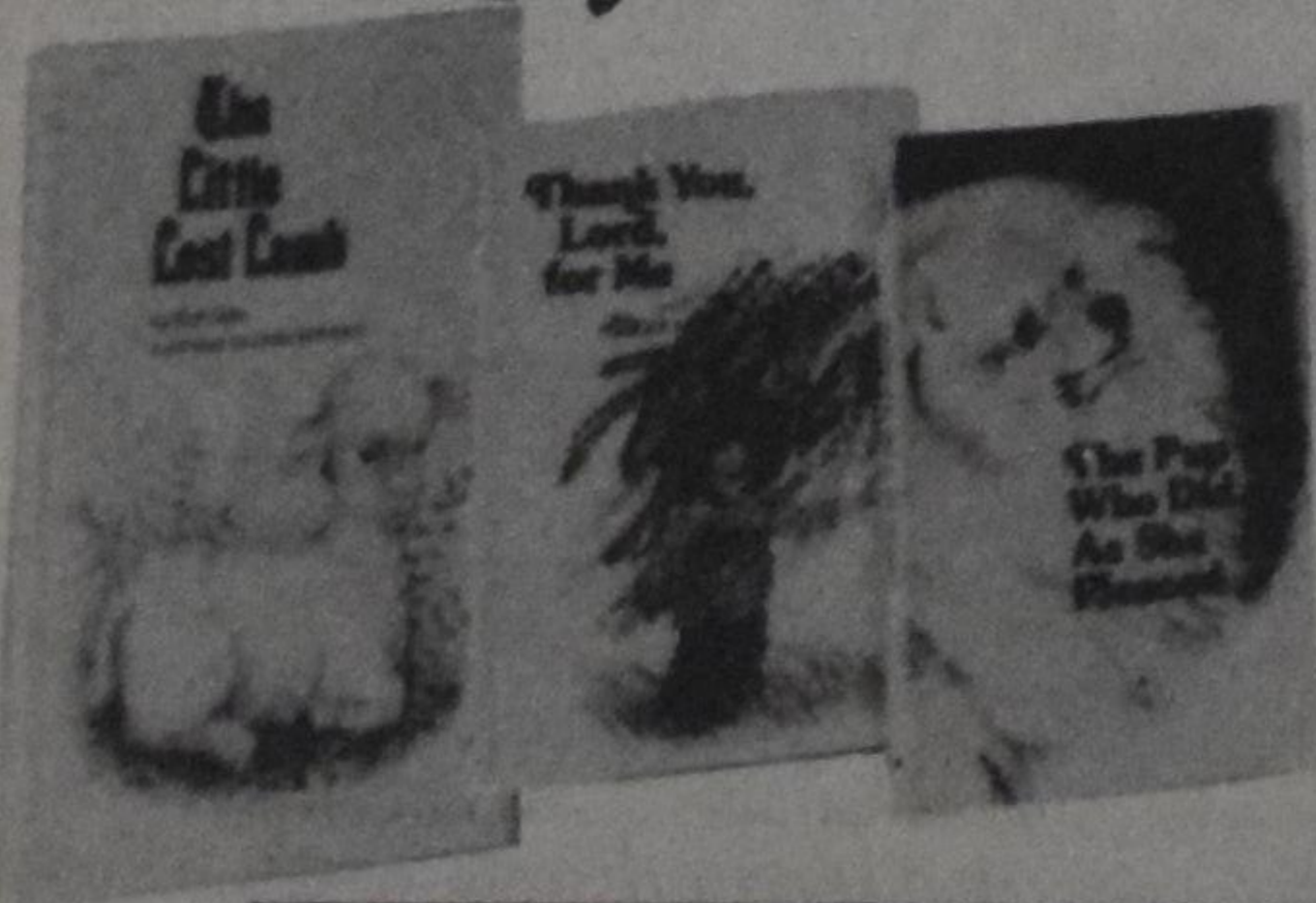


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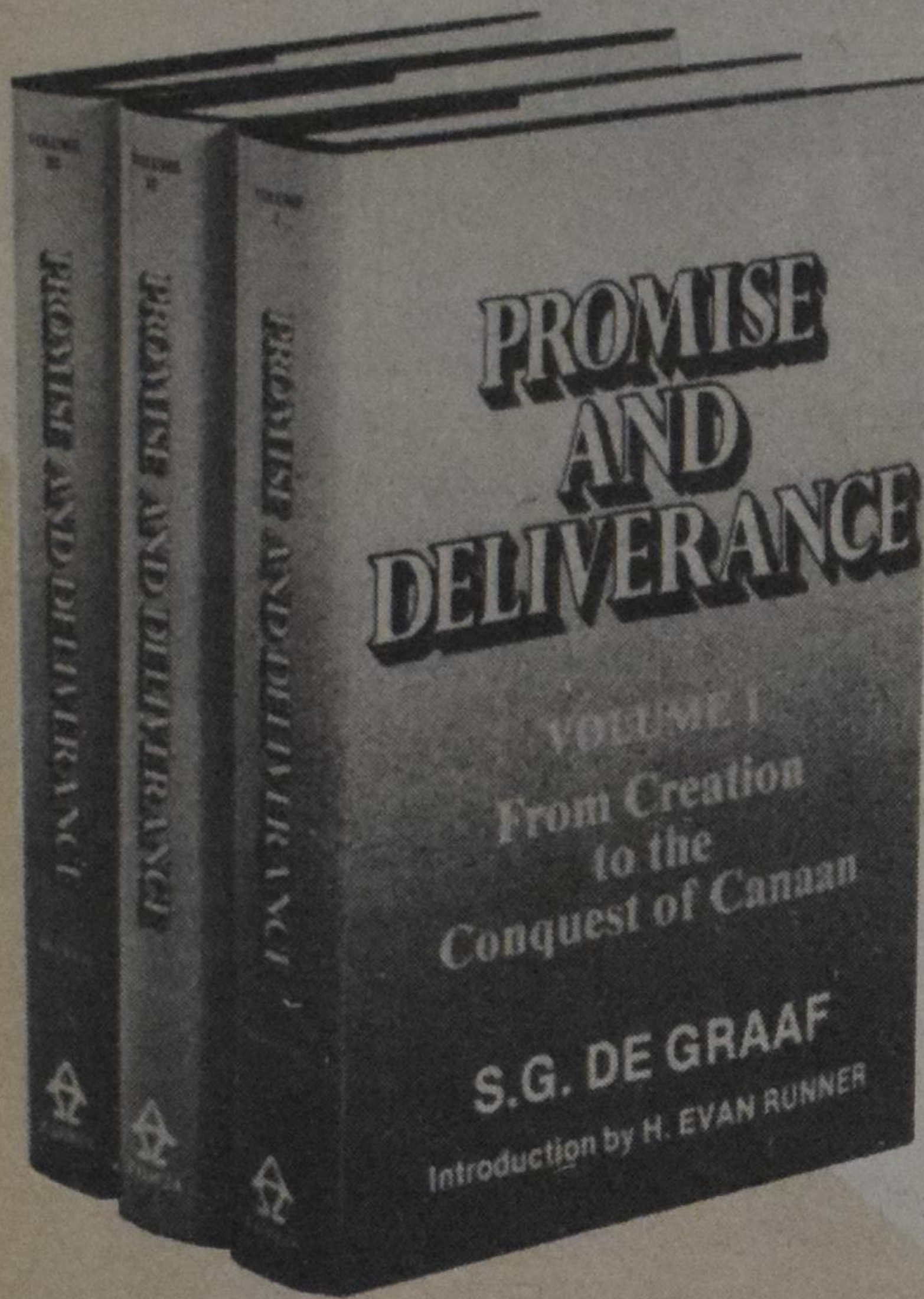
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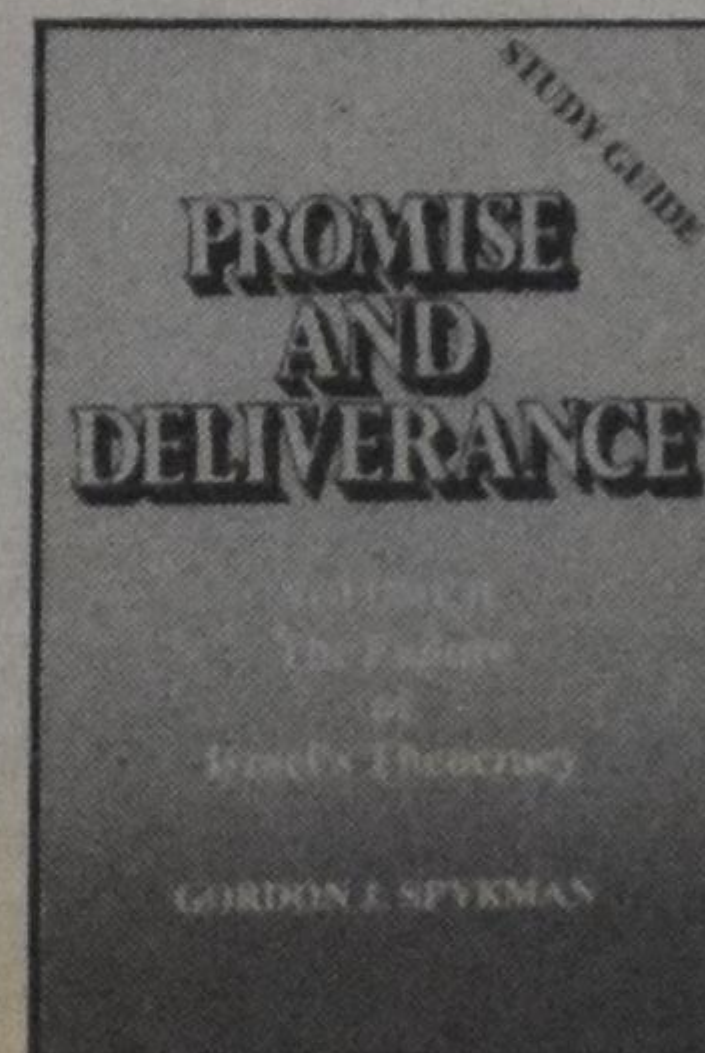
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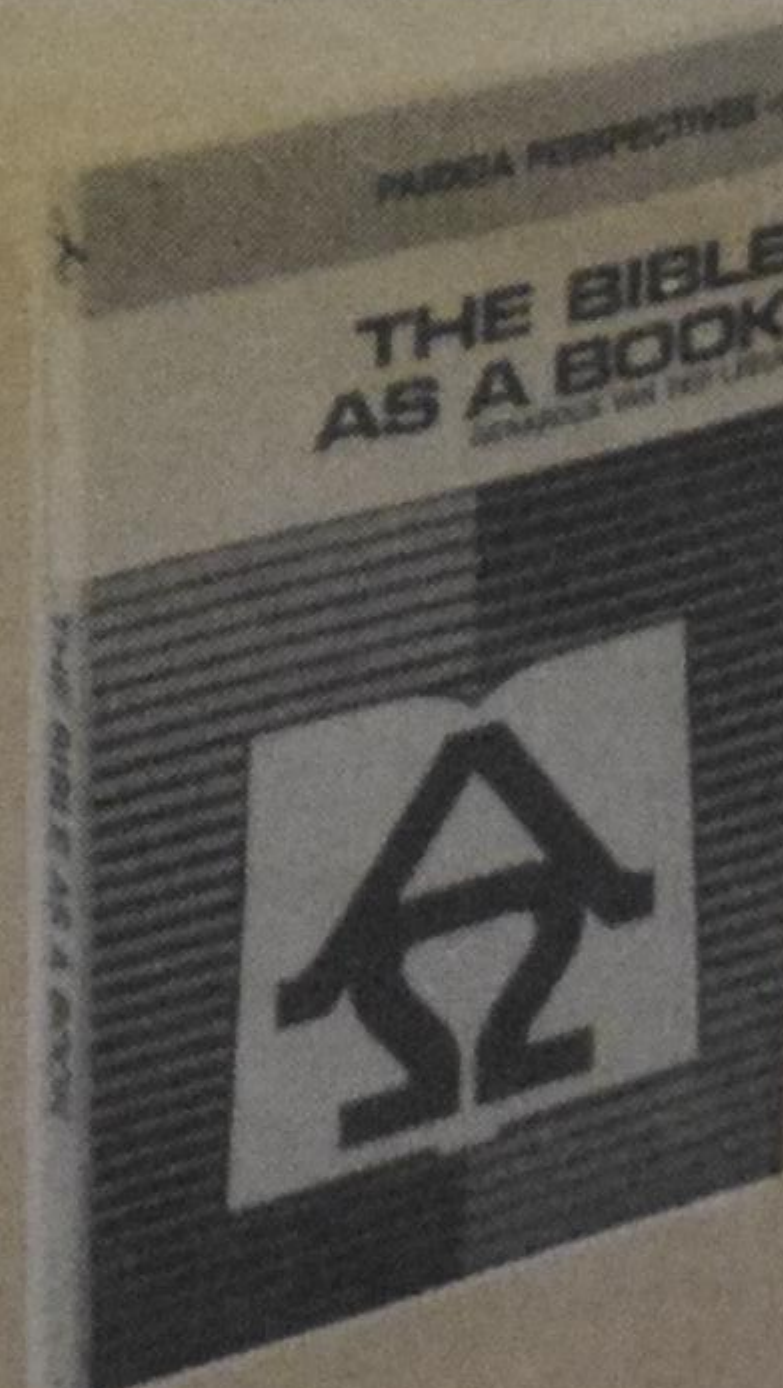
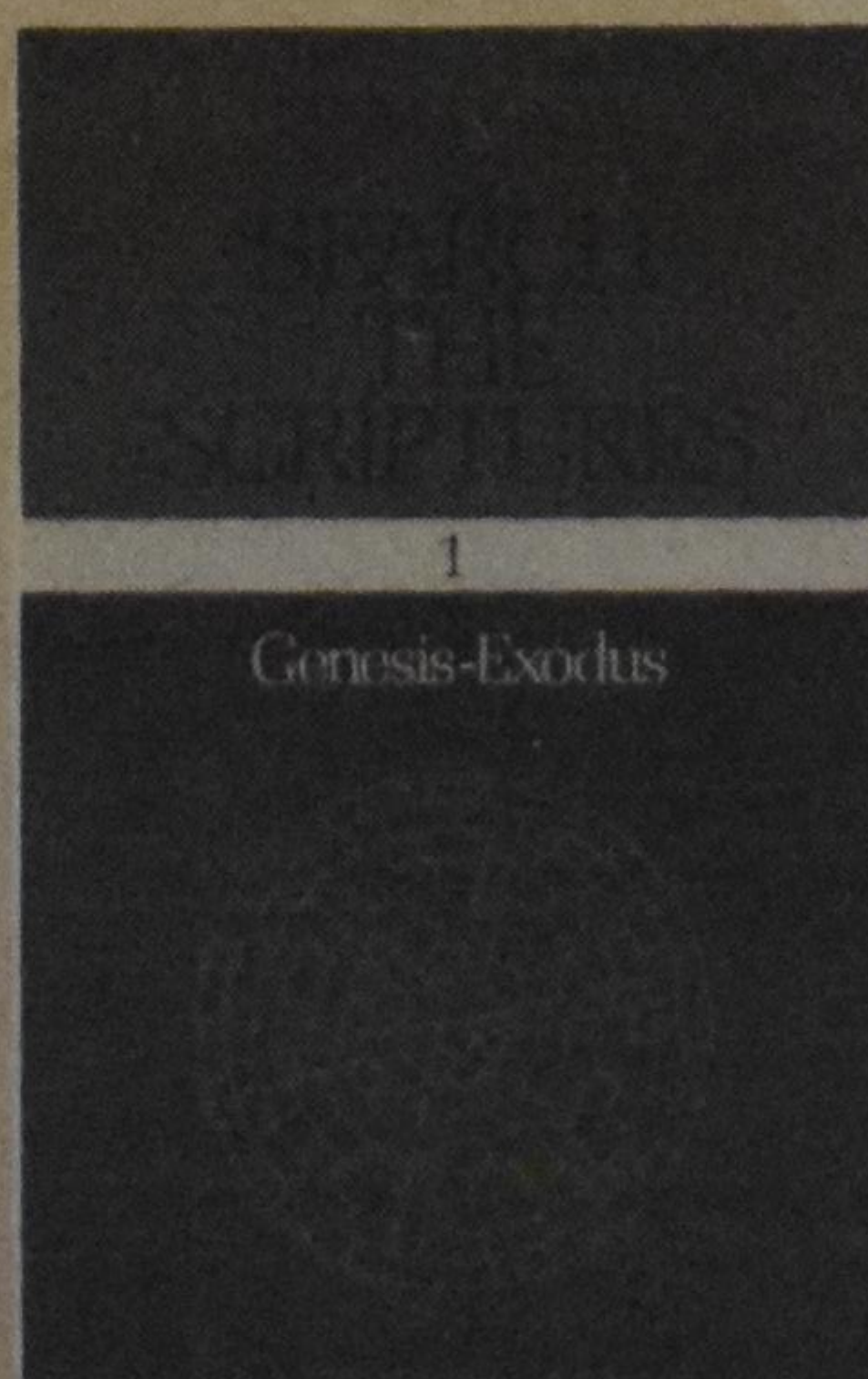
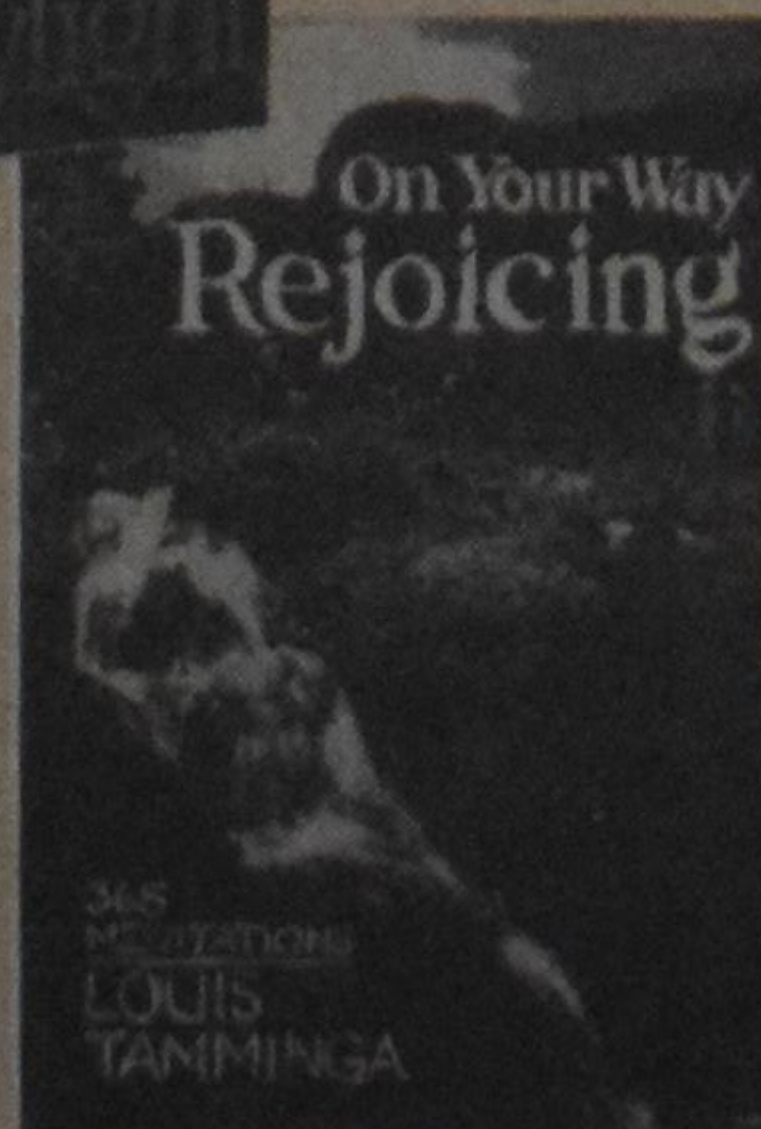
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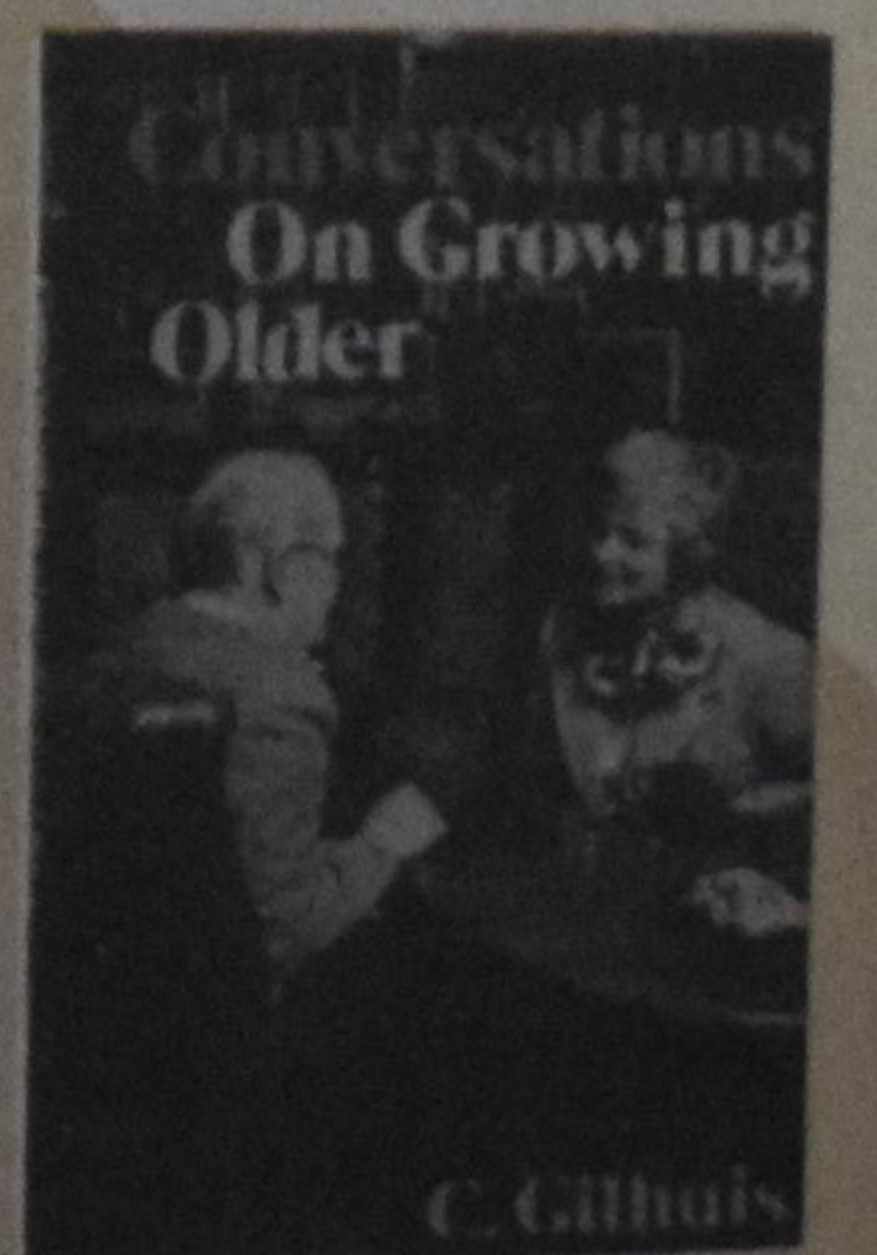
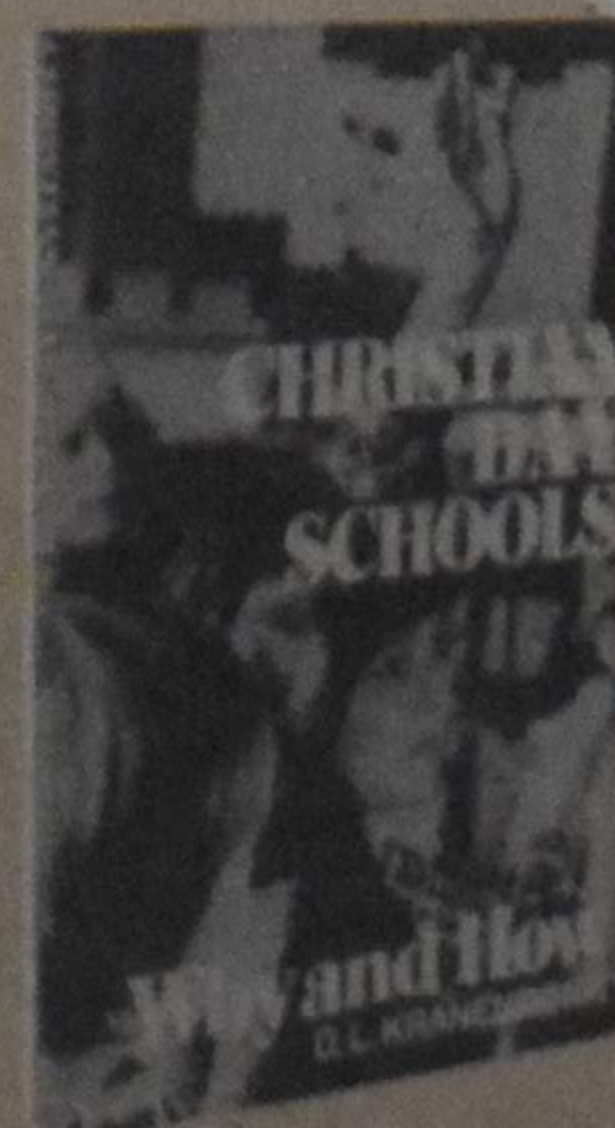
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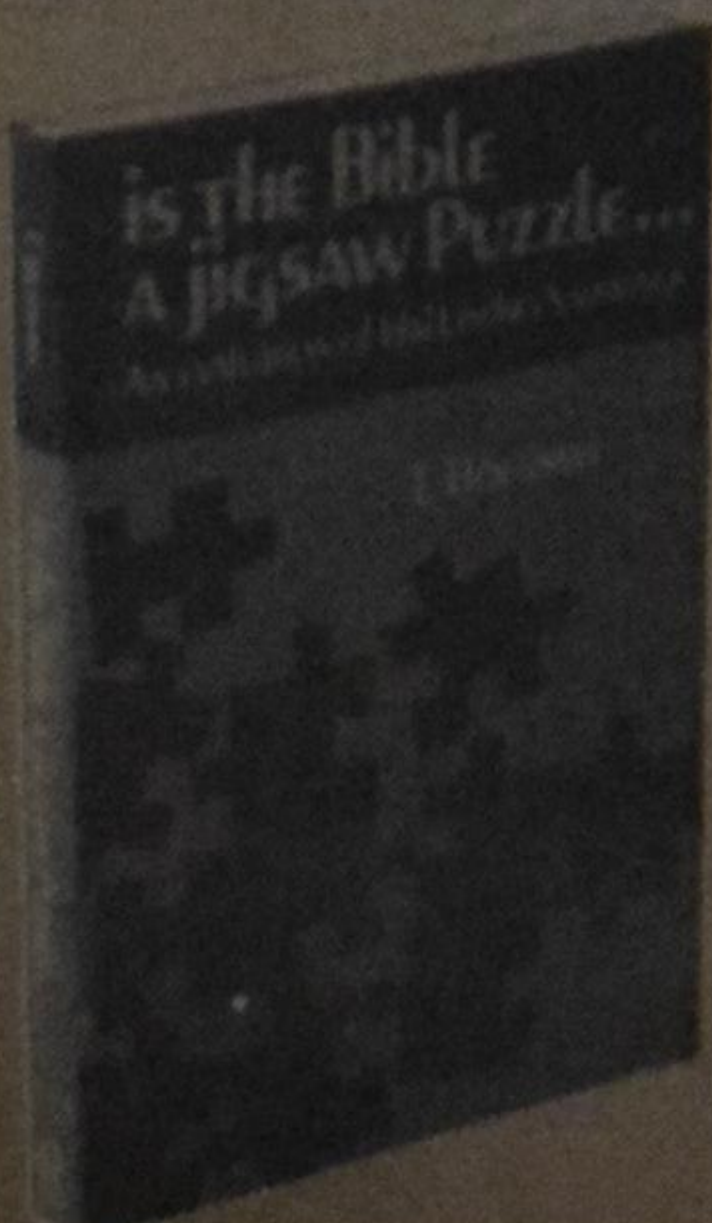
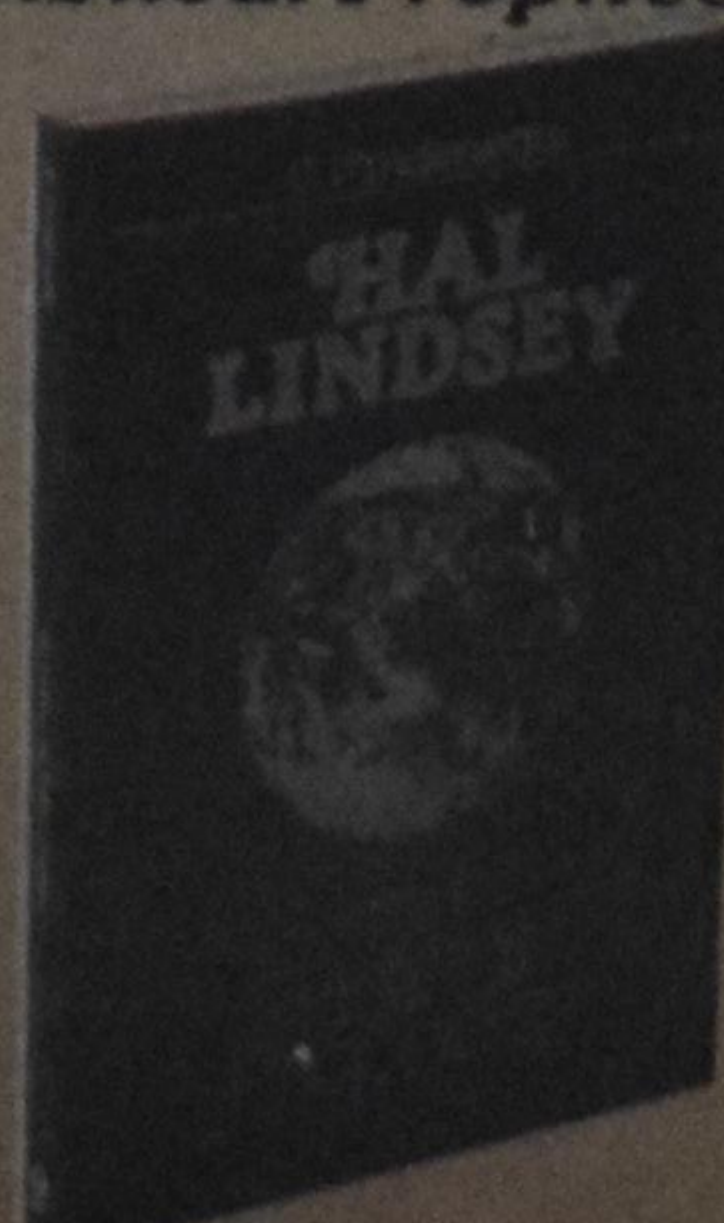
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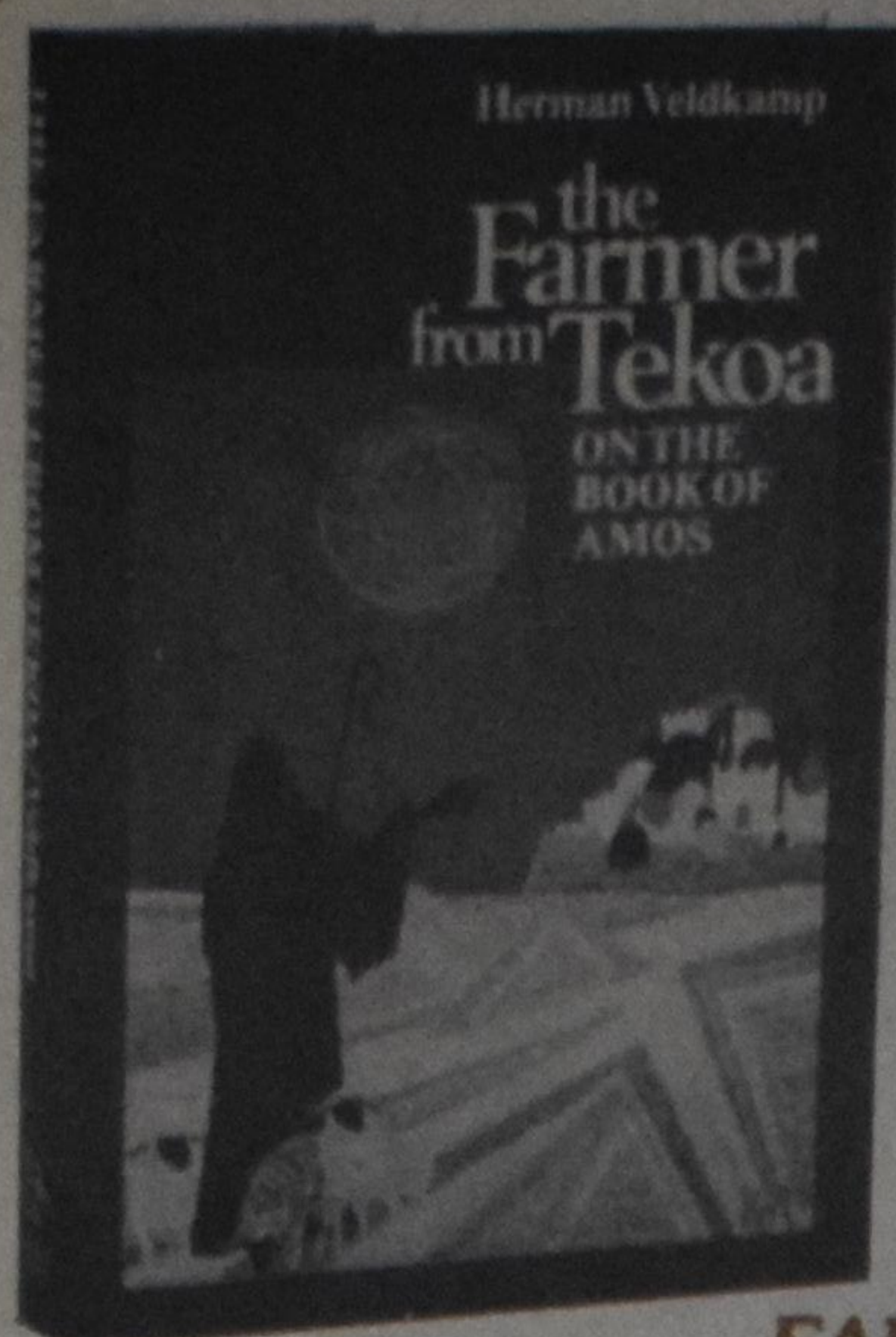
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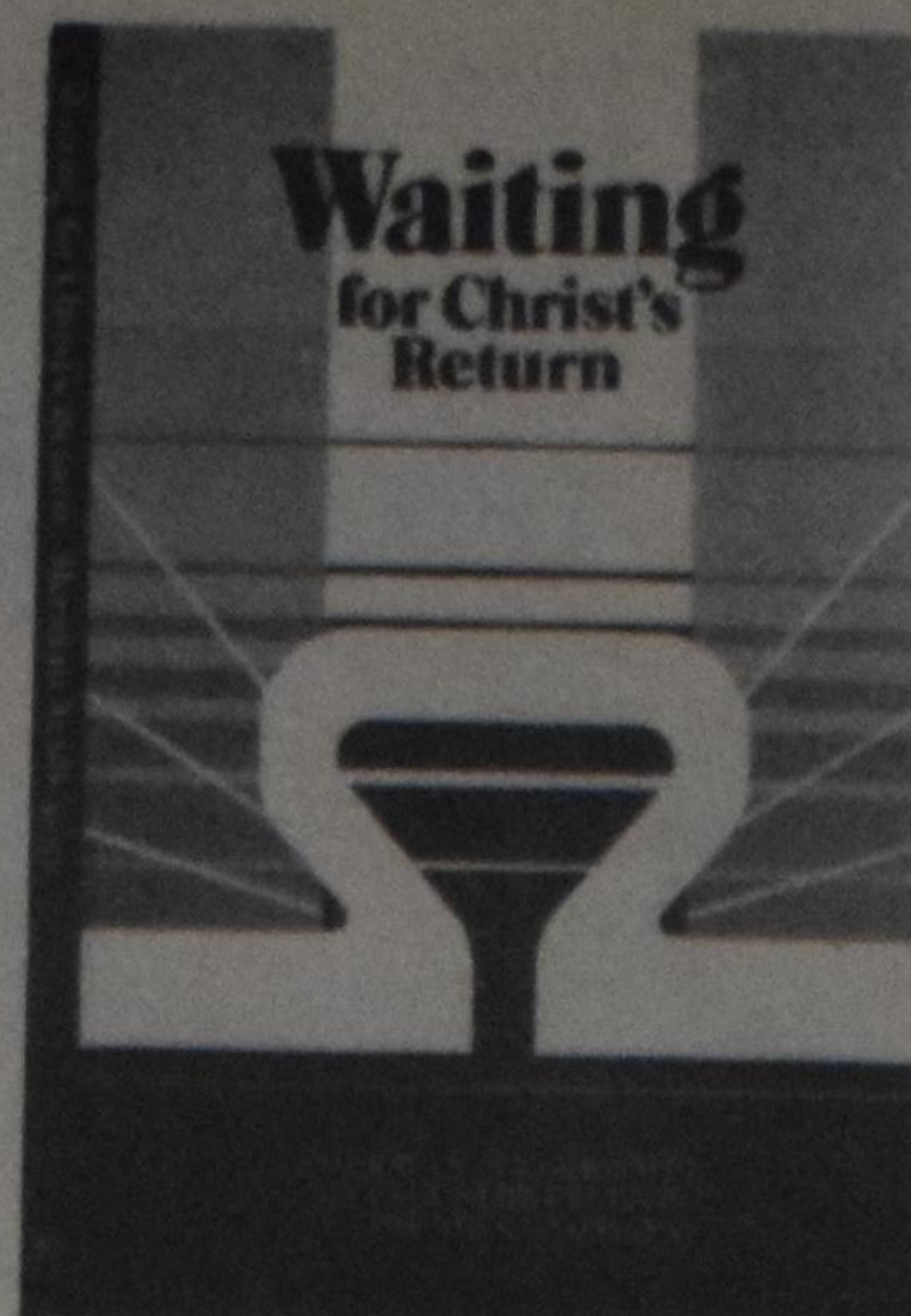
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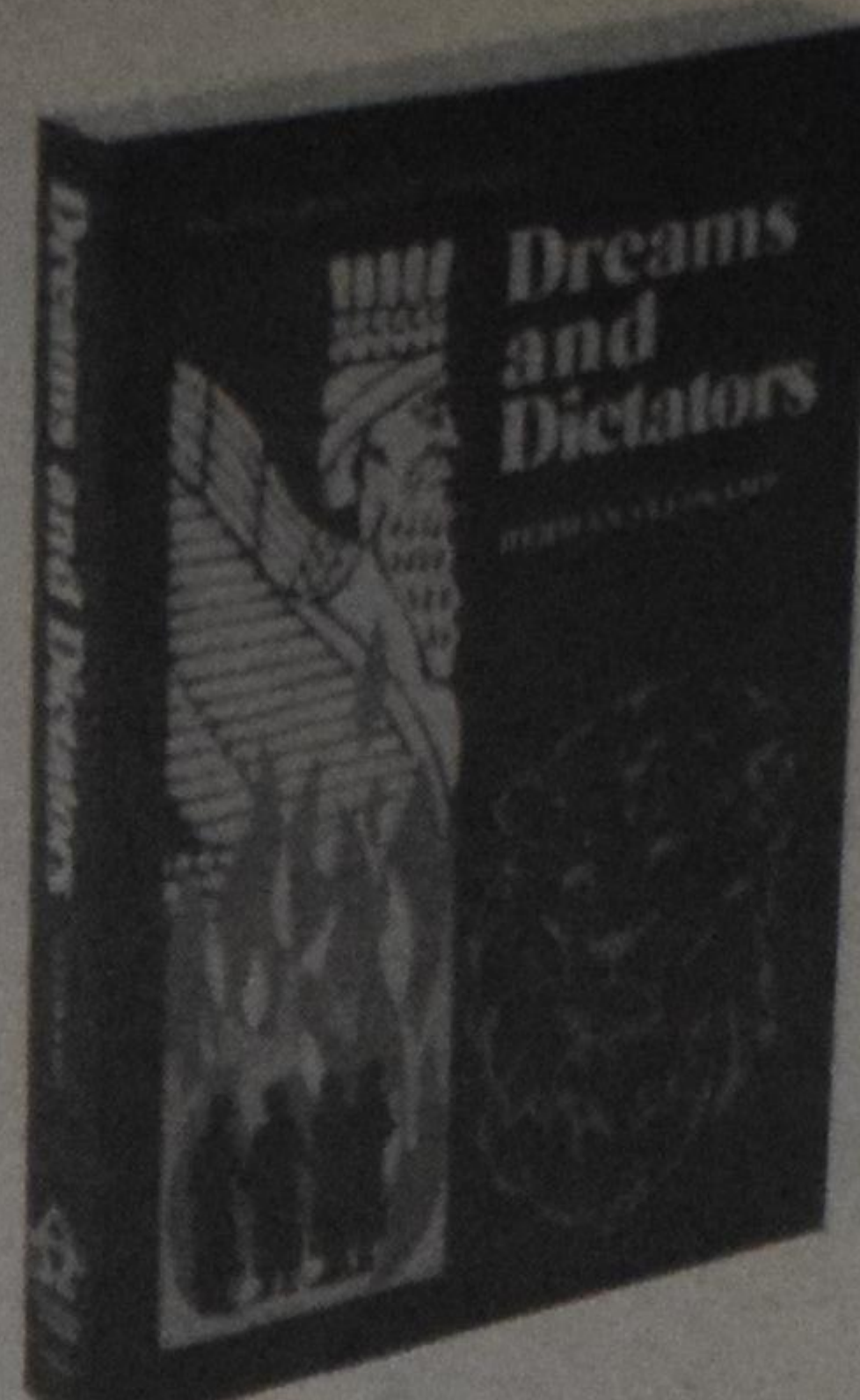


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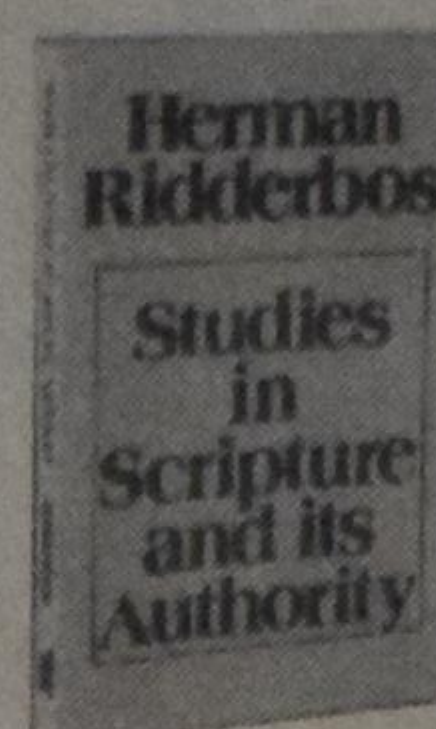
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by C. Lambregtse

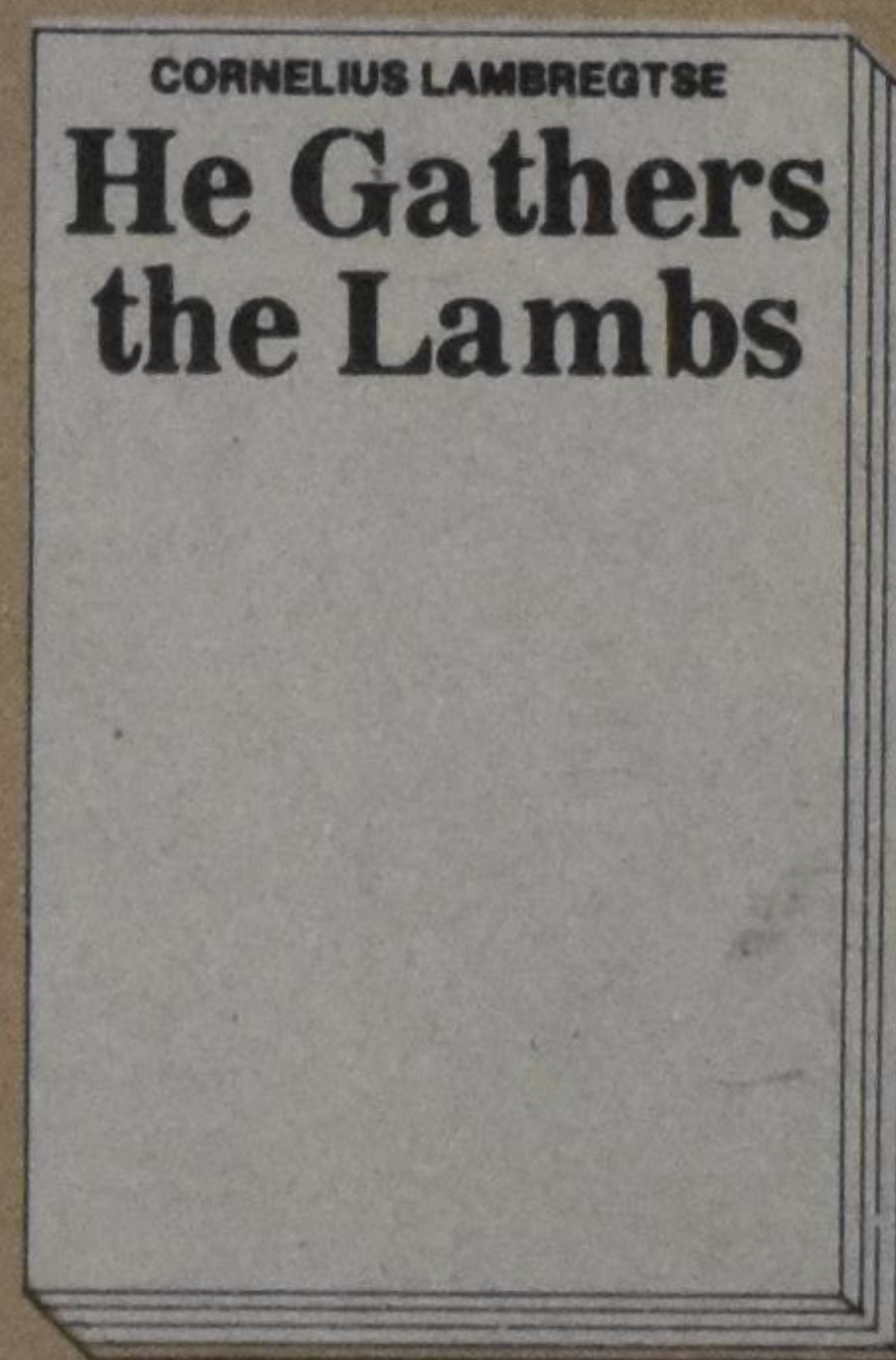
He Gathers the Lambs is set in Zeeland, the islands in the southwest corner of the Netherlands. The novel is filled with the local color and customs, the natural beauty of the islands and the unique character of the islanders. But it is not a novel about local color. This novel deals with the deepest, most universal issues of life: love and death, right and wrong, beauty and fear, freedom and obedience, suffering and joy, salvation.

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We do not see Fransje from the outside, for the author succeeds admirably in making us see life through Fransje's eyes. He renders the little boy's thoughts, feelings, and experiences with remarkable insight into the child's life.

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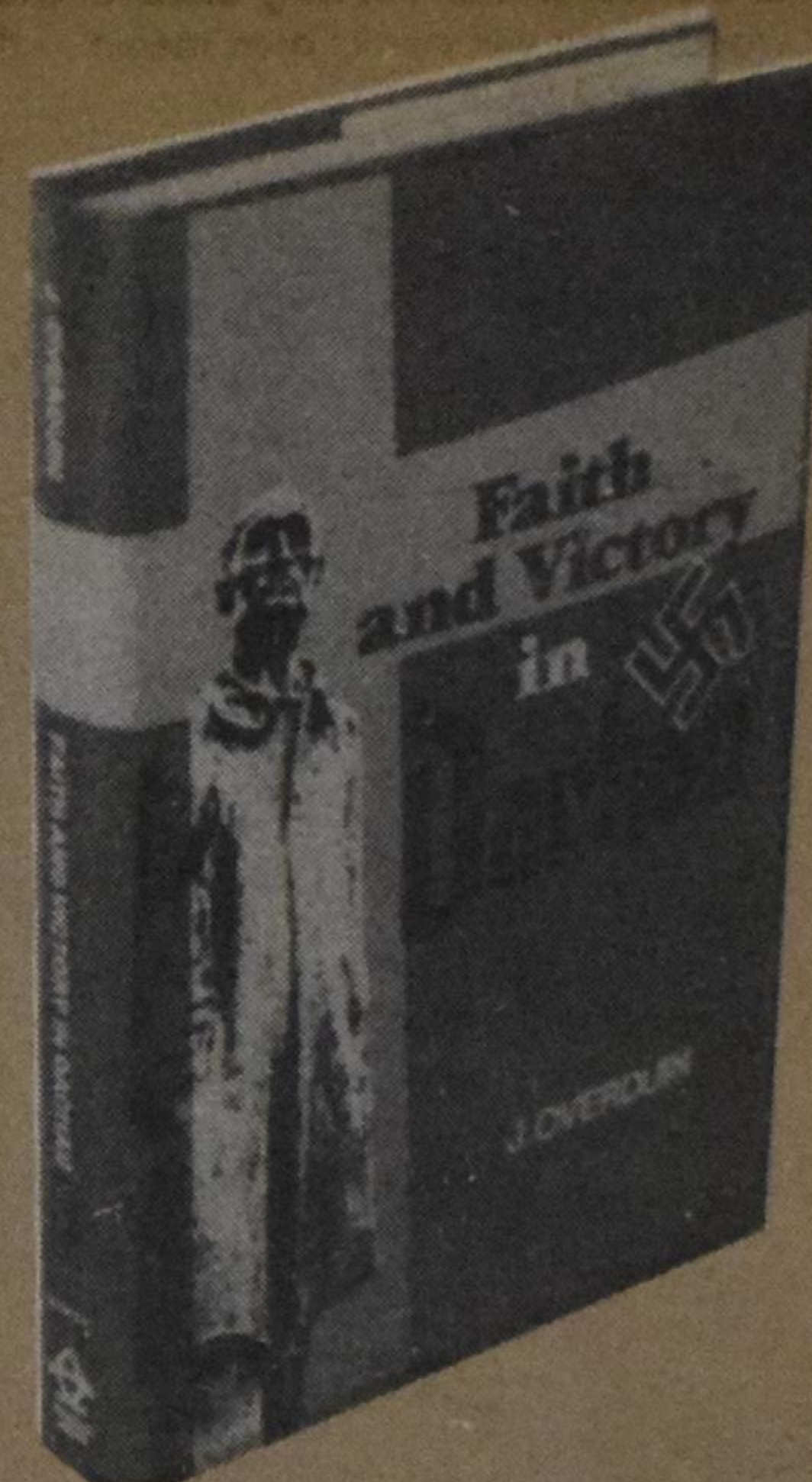
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With the birth of his son, Egbert Hiemstra feels as if his life has been transformed into a song of joy. Several months ago he had been a withdrawn, lonely man, seemingly destined for a reclusive life as a bachelor. He had resigned himself to it as God's will. Then one evening he had found the purse, and as if by accident Angie had entered his life. He had never imagined such happiness was possible. And now, with the birth of his son, it has been doubled! Egbert feels as if he's already living in Paradise.

But Egbert has forgotten about the snake in the garden. His happiness blinds him to a dark, guilty secret at the heart of his marriage. The very foundations of Egbert's life are tested as the snake enters his Paradise in the guise of his benefactor and boss. Not until he is on the verge of losing both his wife and son are Egbert's eyes opened.

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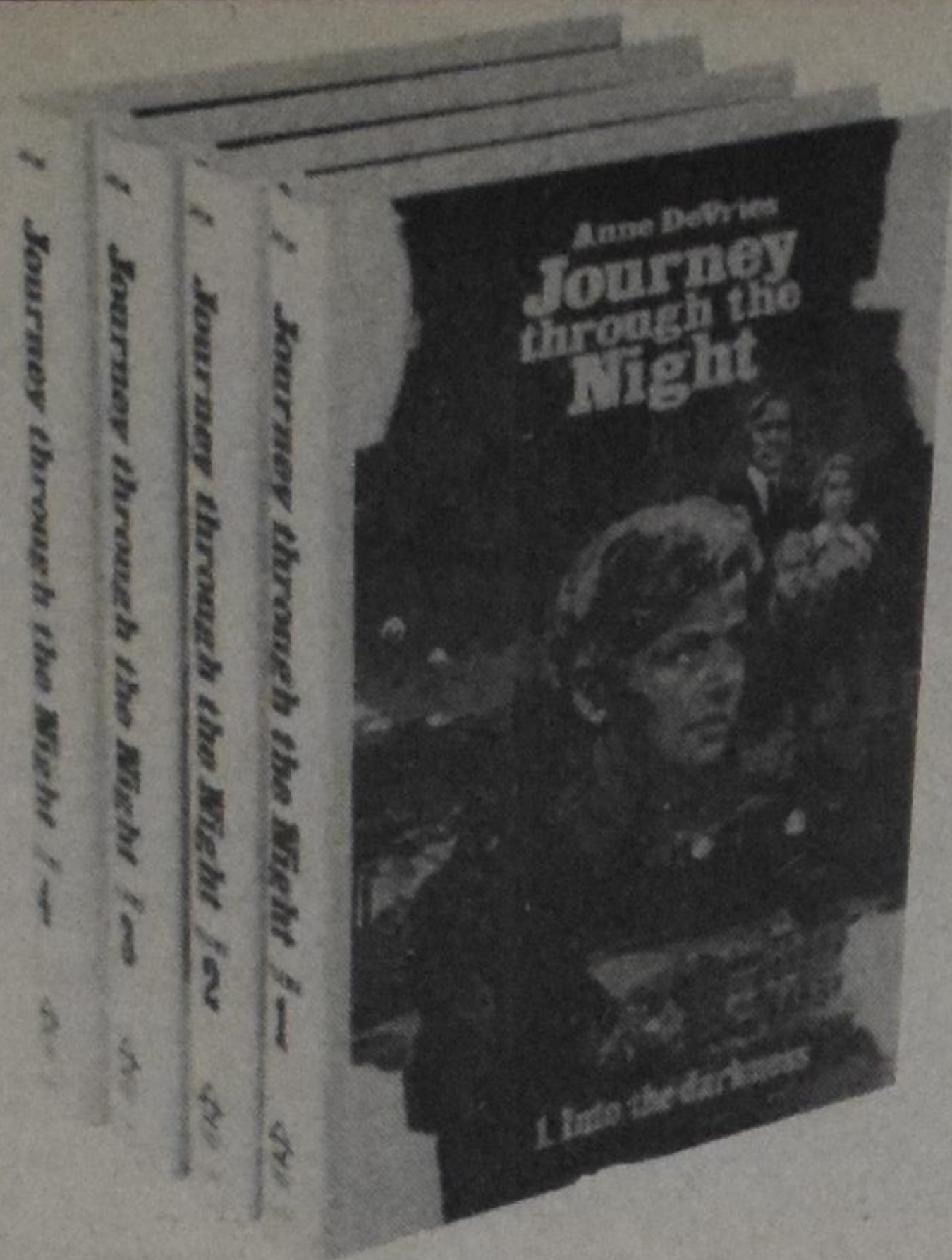
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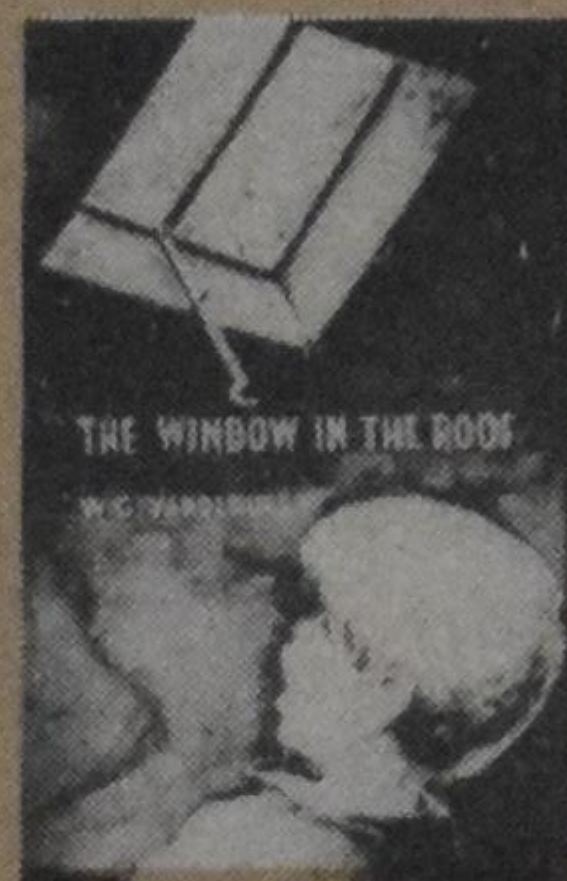
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Fred is a dreamer. In his daydreams a bathtub and an island come together to suggest a fantastic adventure. Ted, Fred's brother, and Ida, the little girl next door, are also drawn into his enchanted journey.

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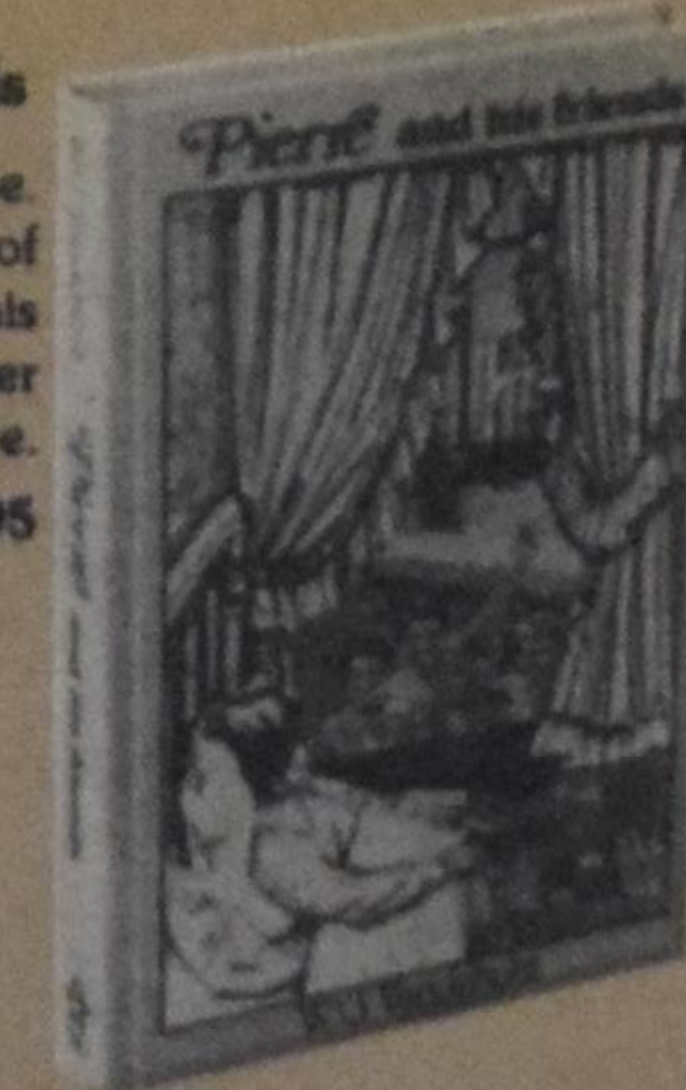
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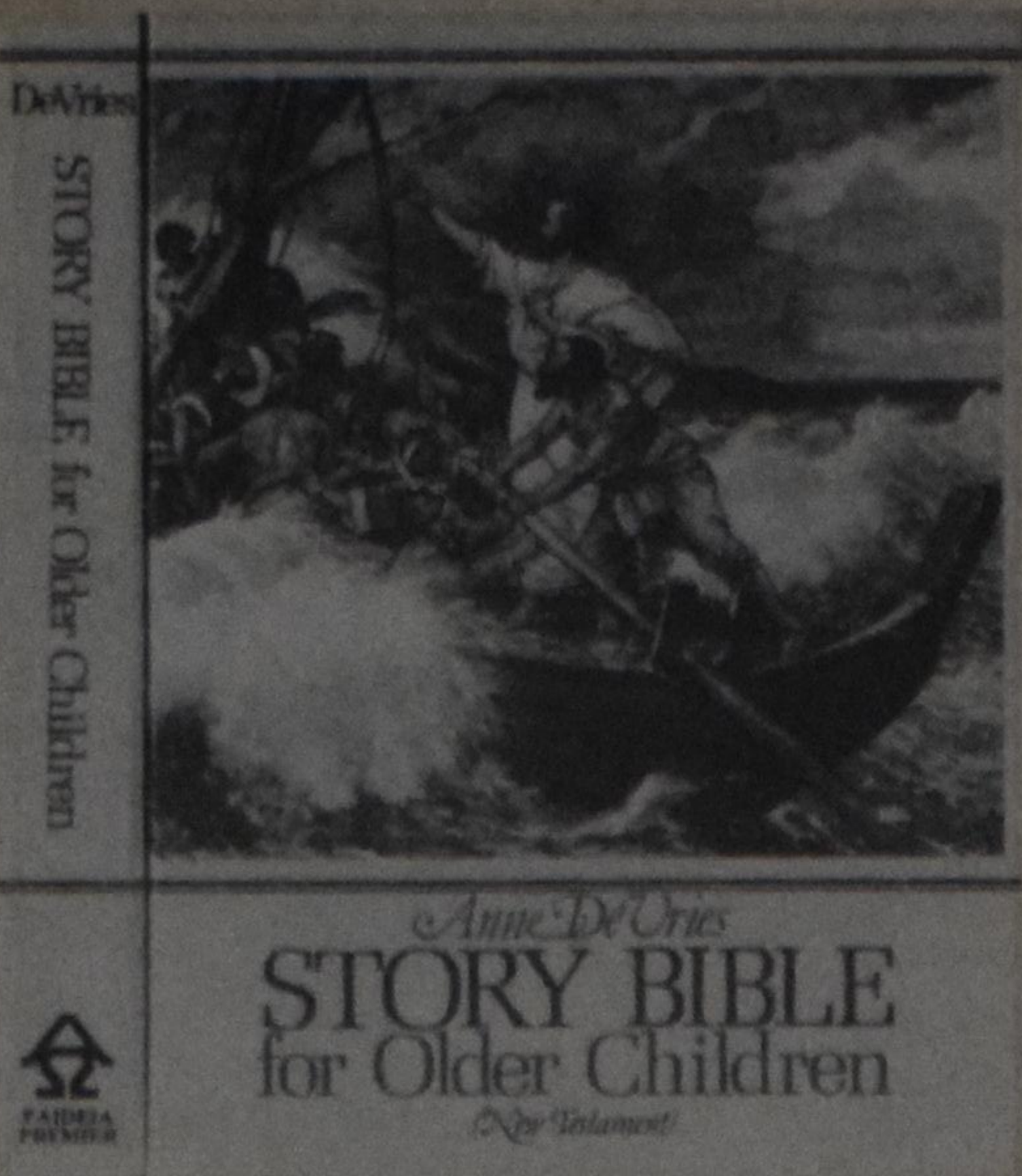
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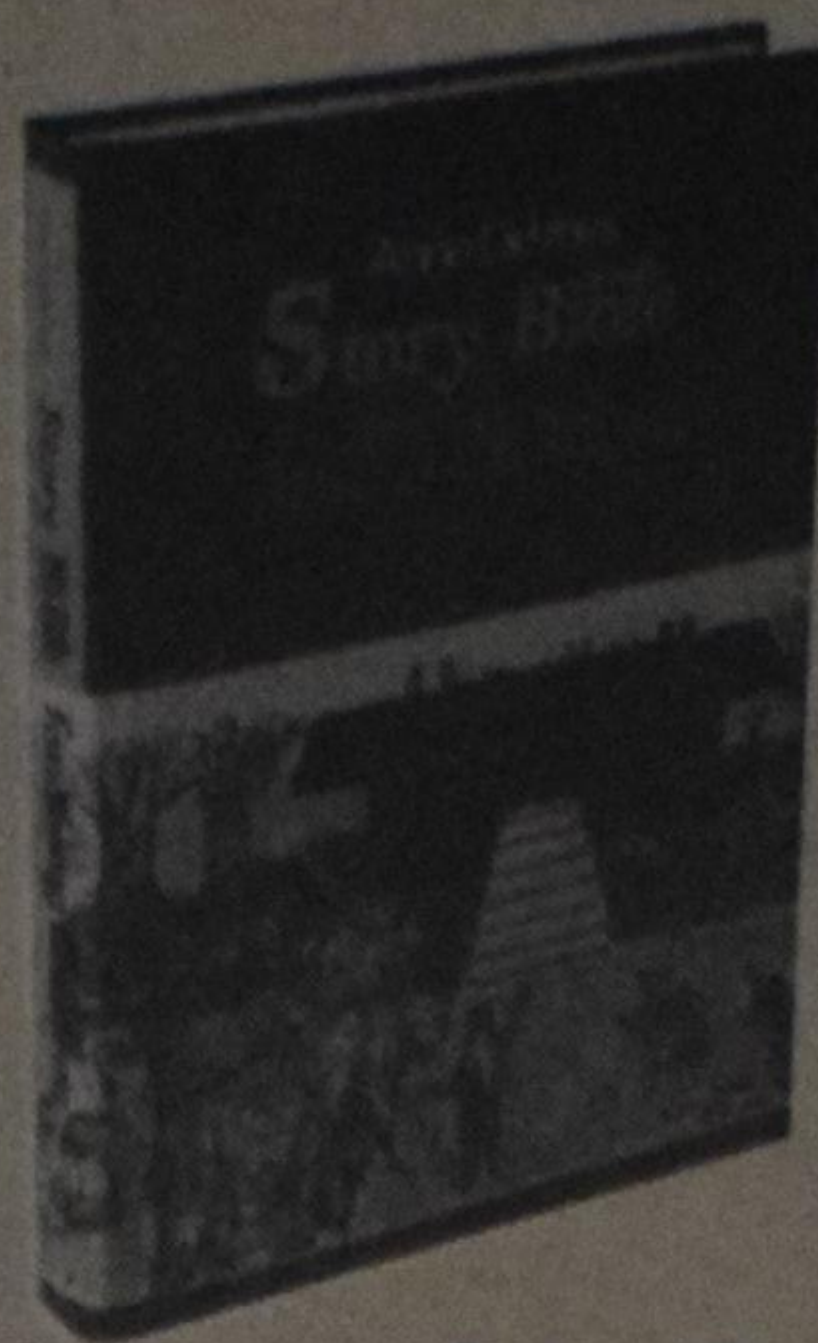
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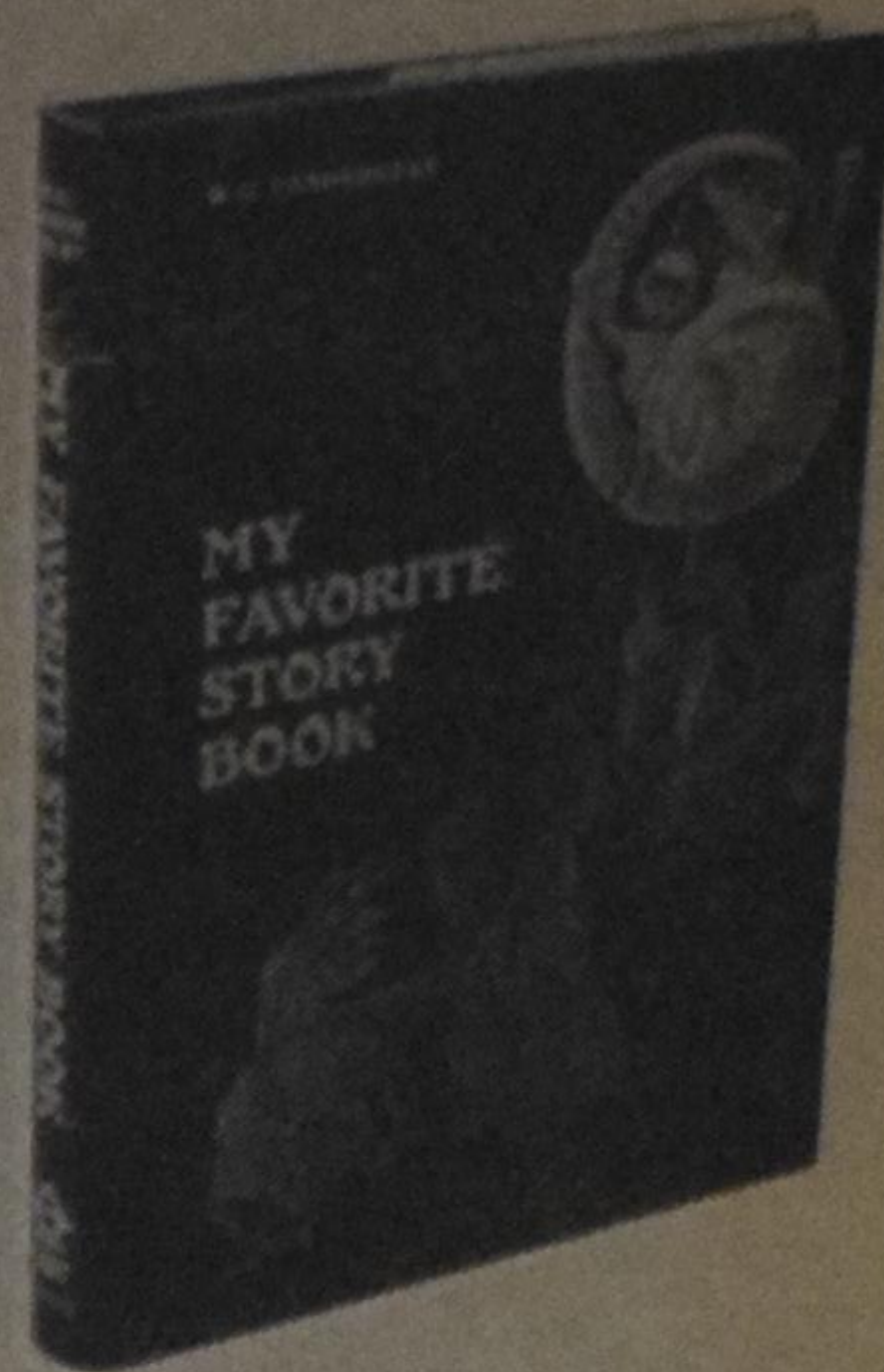
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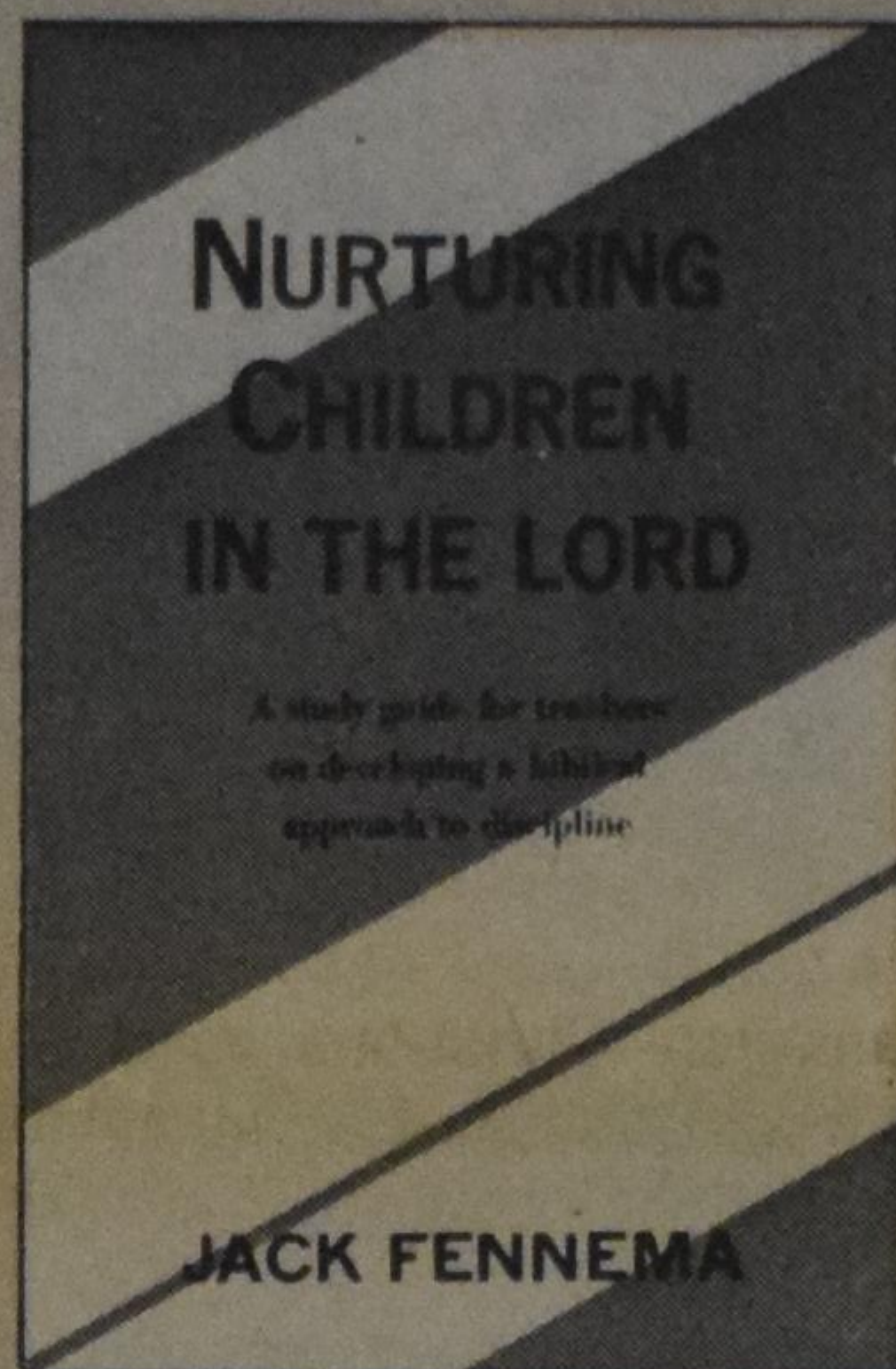
Nurturing Children in the Lord

by Jack Fennema

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Reading the Bible at home as a family

by Calvin Seerveld

In our Reformed tradition we read the Bible at meal times. This is more important than most of us normally realize for our parental obedience to the Lord.

There are all kinds of external pressures today, in our hurried, secular world, that work against our keeping this good habit going. But there is also an internal bug that can ruin Bible reading at meal times: not having a Reformed idea of what the Bible really is and not knowing very well how we are to read it so it doesn't become a formality.

We, grownups, need to become like children again and remember that the Bible is God telling us a story. The Bible is the true story of the Great Deeds of God, as Herman Bavinck put it, telling us what the Lord wants generations of men, women and children to do in response. S.G. de Graaf highlights the same point: the Bible is the story of Jehovah as the Covenant One revealed in Jesus Christ who calls us to be his special people and to act like his adopted kids. The Bible is about God's provident rule over the world and especially about his leading his people on to deliverance from sin and misery to a rich life of praise.

The Bible is not about men and women, with God also in the picture. The Bible is not about Joseph and his brothers, telling us we should act like Joseph did, and that then God will reward us. The Bible is not about Saul and David's fighting one another, meaning that you and I must respect the government even when they visit witches.

The Bible is not about the little Jewish girl in the house of Naaman or about Zacchaeus up a tree. But the Bible does tell us how God provided for his people through Joseph's faithfulness, how God cursed his people through the vanity and sin of Saul and David.

The Bible does tell us what God did for heathen Syrians through Naaman's servants and Elisha, and it points up to Christ's compassion for an apostate son of Abraham, Zacchaeus. This difference in focus is the difference between an understanding of the Bible by a church of the Reformation and an unreformed conception of the Bible.

We, parents are called to give our children a sense of the fact that God, the Covenanting God, is talking to us in the Bible. God said, "Let there be sunlight and moonlight and twinkling stars; let there be worms and bugs and creepy crawly things. And I will take care of you better than I take care of the butterflies and flowers; so obey me, my child...."

"Wow! Is that what God is like!" exclaims the child. That would be a Reformed way of reading the Scriptures. But one should not read the Bible with the focus: "Dare to be Daniel, dare to stand alone, etc." or "Don't ever deny Jesus, as Peter did, three times in a row." That is not a Reformed way of reading the Bible to your children.

If we treat the Bible like "lessons on how to act" — even if we come up with good lessons — it never has the punch of hearing God speak to us in his book, telling how he moved and moves among real people like us. And then one has lost the Reformed focus that rivets one's ears and eyes upon God's covenant-keeping gracious judgments

and deeds, with their focus in Jesus Christ. We, grownups, also have to let it sink in that we need to learn to read the true story of the Bible to our children as a story, as a narrative, as a single book that starts with Genesis 1 and goes on to the last chapter of Revelations. The Bible is a whole. If you pick up a novel and read pages at random you cannot expect to get the point of the book. So, too, you cannot read the Bible properly without the whole story in the back of your mind when you read certain chapters.

Early christian pioneers in Canada, especially on the plains (where there are so many Bible colleges), learned to read the Bible as a story book. During the long, lonely nights they would read it for hours, leafing through it to look at pictures but also listening to the story of God's Way with his Old Testament people, of Jesus' ministry on earth, and the results of Pentecost in Asia Minor and on into Western Europe.

Early Canadian Christians did not read the Bible to find proof texts for arguing whether supra- or infra-lapsarian doctrine was more orthodox. They did not read the Bible like a manual of texts to do personal evangelism. (I'm for documenting doctrines as well as catechism with scriptural study references, and I believe a mature Christian will know his Bible well enough to have passages on the tip of his tongue when he converses with unbelievers. But one should not use it like a machine gun, the way many sects do.) Early Canadian Christians read the Bible like a continuing story, and all the pieces were fit into the one narrative fabric.

I believe that the Bible is Holy Spirit-edited for us with the continuing story character as most fundamental. And we should begin to open up the Bible to our children that way. My parents read to me from the Bible story book before I went to bed, and they read the Bible to us later at the table too, as one long, true story. That means that if we, as parents, want to lead our children into the Bible story — and don't have hours on end to keep reading it through to them — we need to know the key passages that hold all the details together.

For example, it helps to know that the point of Genesis 37-50 is made in 50:20. You can read the 40 chapters of Exodus and the 27 Leviticus as a story only if you know that Exodus 19-20 is the crux, and that Romans 3: 1-2 gives you the proper glasses to see that all these regulations are not like traffic tickets but are meant as God's hedges to keep his children on the right path so they don't get hurt.

When we read Numbers and Deuteronomy as a story, it helps to know that those books are summed up in Deuteronomy 33: 26-29. Also, one simply must realize that the whole rest of the Bible leans on these first five books. If one does not know or love this section of the Bible story — how God selects a people to live out his will — it will be hard to understand the rest of the Bible fully and well, like pretending to grasp a novel if you leave off the first twenty chapters.

So far I've listed two points about reading the Bible. We must read the Bible so that those listening say, "That's our heavenly (covenanting) Father talking!" and so that listeners experience passages as sections of a literary whole, simply because God's Word is a unified book.

A home is not a school and it is not a church and it is not you, all by yourself.

A home is a home. In a family-home setting the Bible should be read differently than in a schoolroom Bible-study, and differently than in the official church service. The Bible is always the covenant God telling a true story—at home, in the school, on the pulpit, in your own room. But in each of these different settings the cast of its reading should be different.

Bible reading for children and to children at home should be predominantly an imaginative reading by parents as (true) story tellers. It must seem to be natural and unstudied, as if you were recounting what once happened. Bible reading at school (depending on the age level) is rightly a studied reading, where the teacher deepens the students' reading with literary analysis and historical ordering (like synchronizing the kings and prophets and outlining Paul's missionary trips) and study of doctrines, because school is all about studying things.

Bible reading at church is the most important activity in the service. Scripture should be specially spoken and heard there to be convicting of sin and assuring of forgiveness. And each of us adults and our children need to be encouraged to face Scripture with God all alone and to learn there to wrestle with God's written Word, so that we gain a thorough, heart-seared mastery of its true story passages.

It is worth asking whether we have been one-dimensional in our method of reading the Bible, always "studying" it like the street map of a foreign city, without ever being able to walk through it like a neighbourhood we know thoroughly. And it is worth remembering that the meal table at home is not a school desk nor a pulpit: it is a family meal table surrounded by children.

I think we parents need to be prepared ahead of time to read the Bible to our children in a story-telling way (again, depending on their ages). I have a few suggestions:

- Parents have to know a lot more about the Bible passage they read in a simple way to their children, so they can fill in historical details, emphasize what is important, cut off irrelevant reactions, and focus on the main thrust of the passage — in the light of the whole Bible*

- Family Bible reading should be predominantly playful, imaginative, a story-telling in everyday language that arouses wonderment and interest (giving information too, yes, but in a narrative context so that the children get the sense of a continuing true story

of God's activity.) Bible reading at home should come through like an epic or a ballad or a historical narrative. And we parents must learn to be freshly surprised about what God says to us in the Bible, to hear it like a child with our children. God used a she-ass to correct Balaam! God wanted David's Psalm 51 in the Bible! Christ called the religious leaders tombstones! We must get the Bible to live for our children — not fictionalizing or dramatizing it. We must let God's amazing doings with Jonah and Paul on the road to Damascus and God's dictating Leviticus 19 to Moses come through without tying it up into neat, dogmatic packages at the supper table. We must let the whole panorama of the story work deeply into our children's consciousness, and tell it to them in a natural, contemporary idiom.

- Family Bible reading needs to be a very settled habit so that it fits in as a normal part of the meal rather than an extra chore. Getting the right habit expectation among children is hard, but a good meal helps the Bible reading to go better, and good conversation at a meal gives a more lively sense that the Bible reading will be interesting. A good Bible-reading can save a mediocre family get-together. That is, reading the Bible to one's children is part of a large life setting, and one can develop the home setting as well as learn to be a true story-teller.

- The Bible passage read will never come through to our children as the Covenant God speaking directly to us, as something important for us as a family, as something to be newly discovered, if it is not that to us parents. There are no clever tricks. If one reads the Bible woodenly, or like a distant document or like so many verses that we have no idea of how they all hang together, that is the way it comes through to our children. My own parents gave me Exodus, Judges, Proverbs 22, parts of Isaiah, Romans 8 and other passages. We need to have certain favourite passages too that will light up our children with excitement because they are so terribly rich and meaningful to us. Then we will be obeying the first paragraph of Psalm 78 and will be living with Psalms 127-128 as parental children of God.

*Although S.G. deGraaf is a little too Christological in places [e.g. there is no biblical evidence, I think, for making Solomon a type of Christ] *Promise and Deliverance* is good help in preparing one to read the Bible in a Reformed, story-telling way to children.

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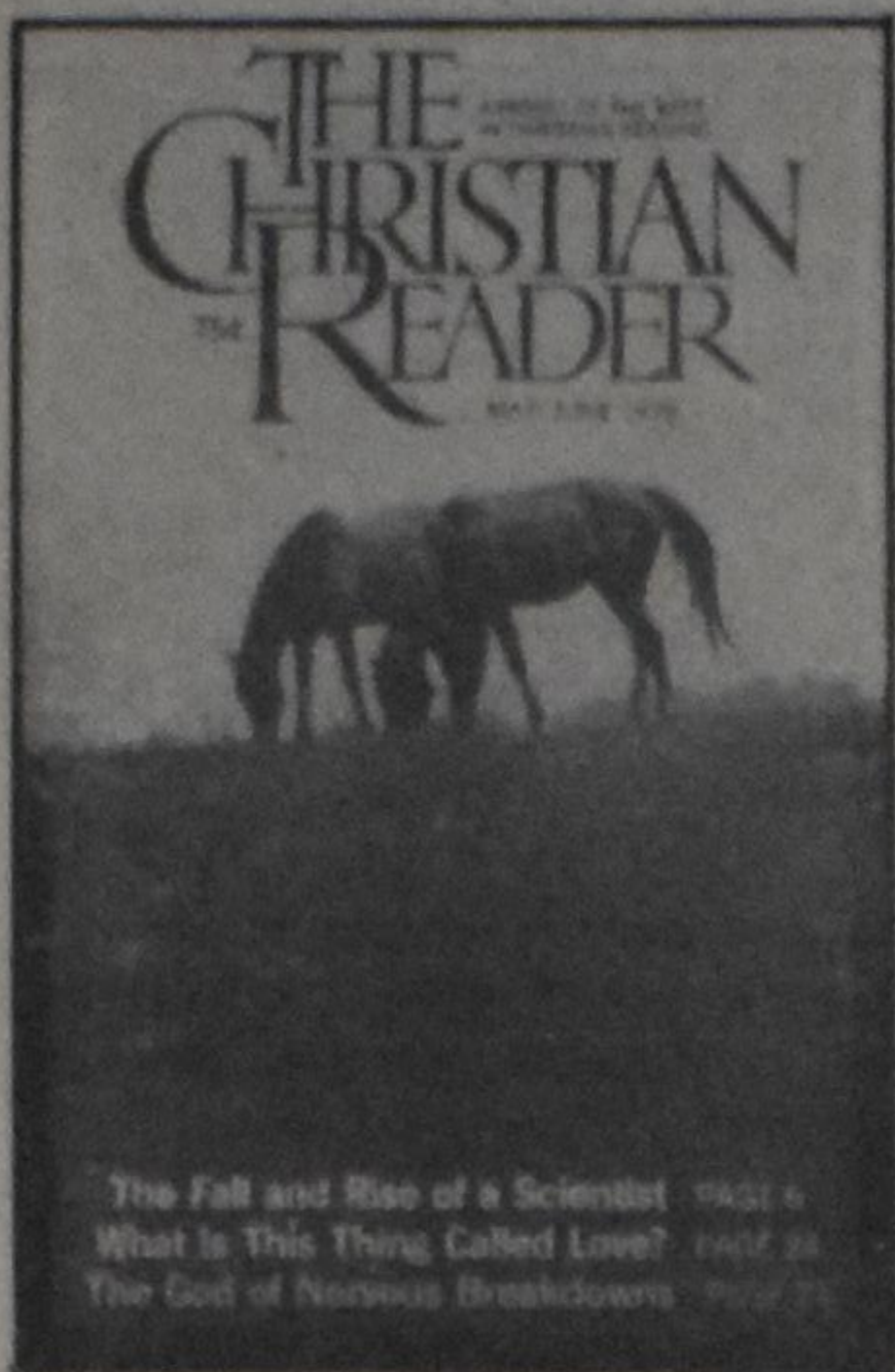
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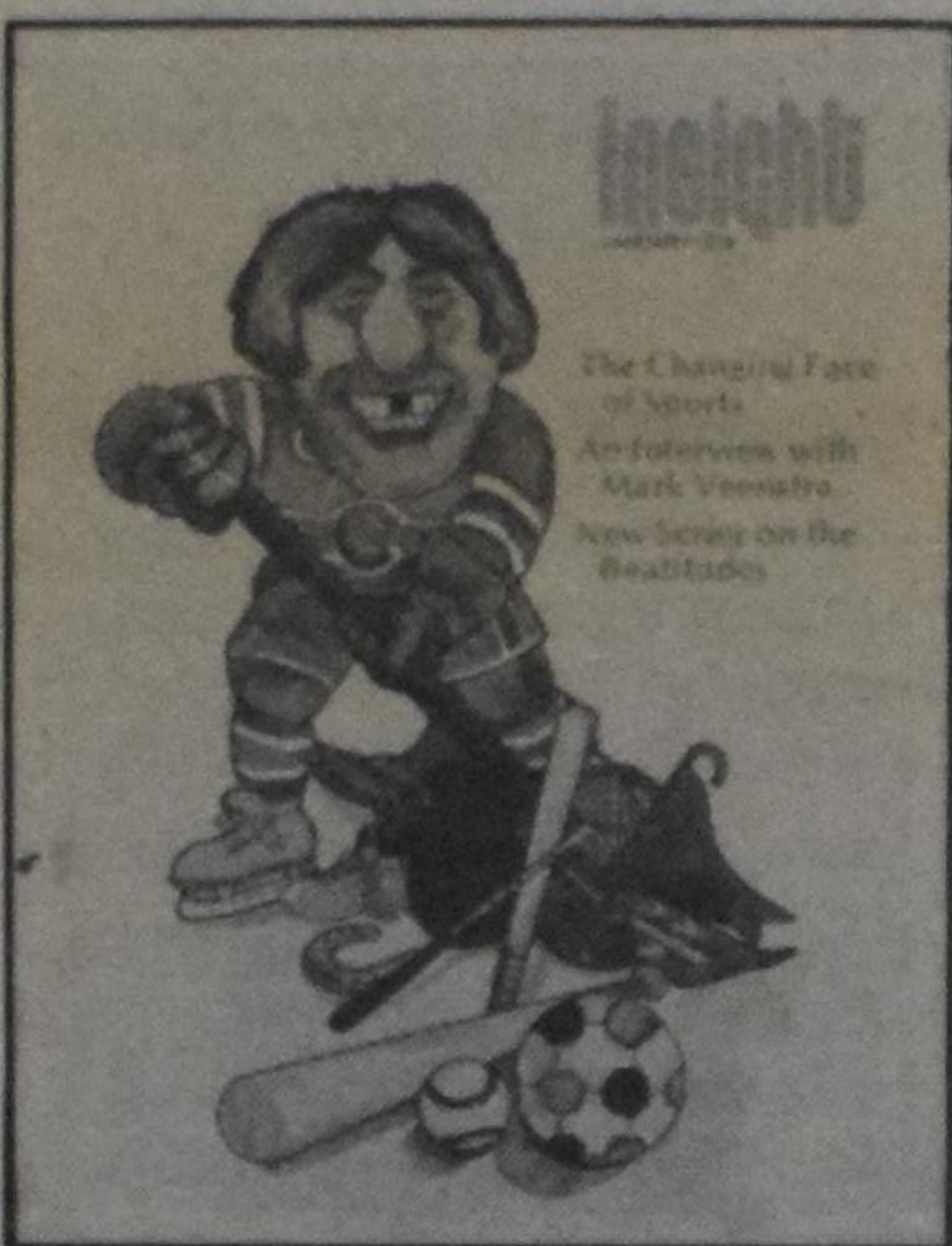
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The Christian Reader is an evangelical bi-monthly which reprints or condenses some of the most worthwhile articles from many different Christian and secular publications. Features for the entire family; issues regularly include articles on missions, church life, personal spiritual experience, and other topics of current importance and interest. Special children's section. Full-colour covers. Compact 5½" x 8½" size allows you to take the magazine with you wherever you go. North American circulation: 200,000, representing a spectrum of denominations. Canadian subscriptions: \$9.00 for 12 issues (two years), \$12.00 for 18 issues (three years). Special bulk subscription plan for churches with full credit for unsold copies; write for details. **The Christian Reader**, Dept. DK9C, P.O. Box 220, Wheaton, Illinois, U.S.A. 60187.



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INSIGHT! Read in 7,000 Canadian homes, **Insight** is published monthly, except June and August for Christian youth of 16 and older. Stimulating features on current events, media reviews, fiction, photo features, (Many in full colour), discussion materials and reports on the world of youth. Subscriptions are \$5.00 per year. Published by Young Calvinist Federation, Box 7244, Grand Rapids, Mich., U.S.A. 49510.



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Christian Herald magazine is an evangelical, family magazine relating Christian principles to everyday life. It presents a broad range of Bible-centered and home-centered information. **Christian Herald** articles provide scriptural answers to common personal and spiritual questions and regularly gives help on how to build a strong Christian home. In addition to regular features by Robert A. Cook and Elisabeth Elliot, recent issues have presented articles by such well-known evangelicals as Stuart Briscoe, Gary R. Collins, and Billy Graham. The magazine also gives information on Christian music, art, poetry, and films. Price per year (11 issues), is \$8.97. Editor: David E. Kucharsky, **Christian Herald** magazine, Box 371, Chappaqua, New York, U.S.A. 10514.



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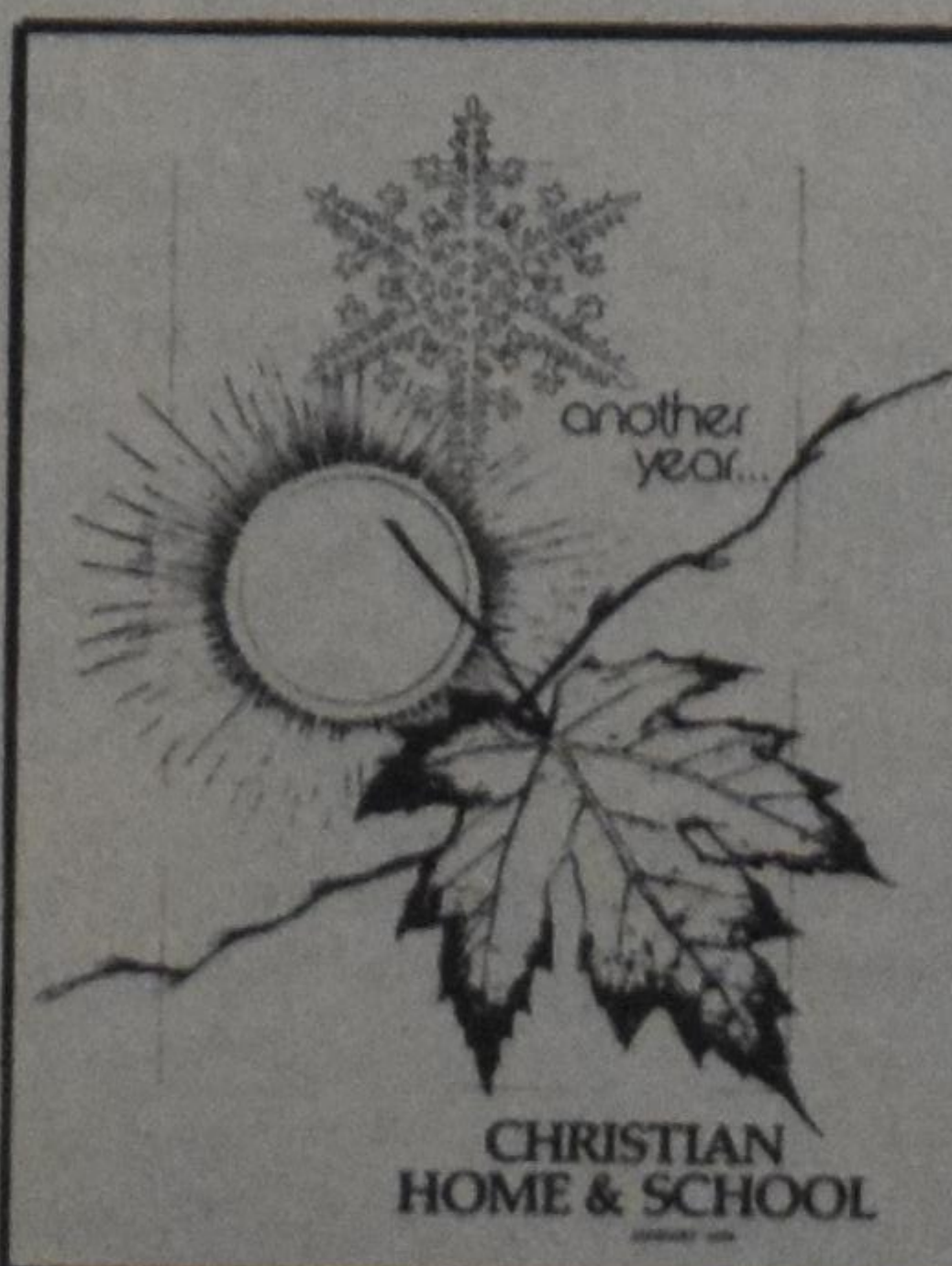
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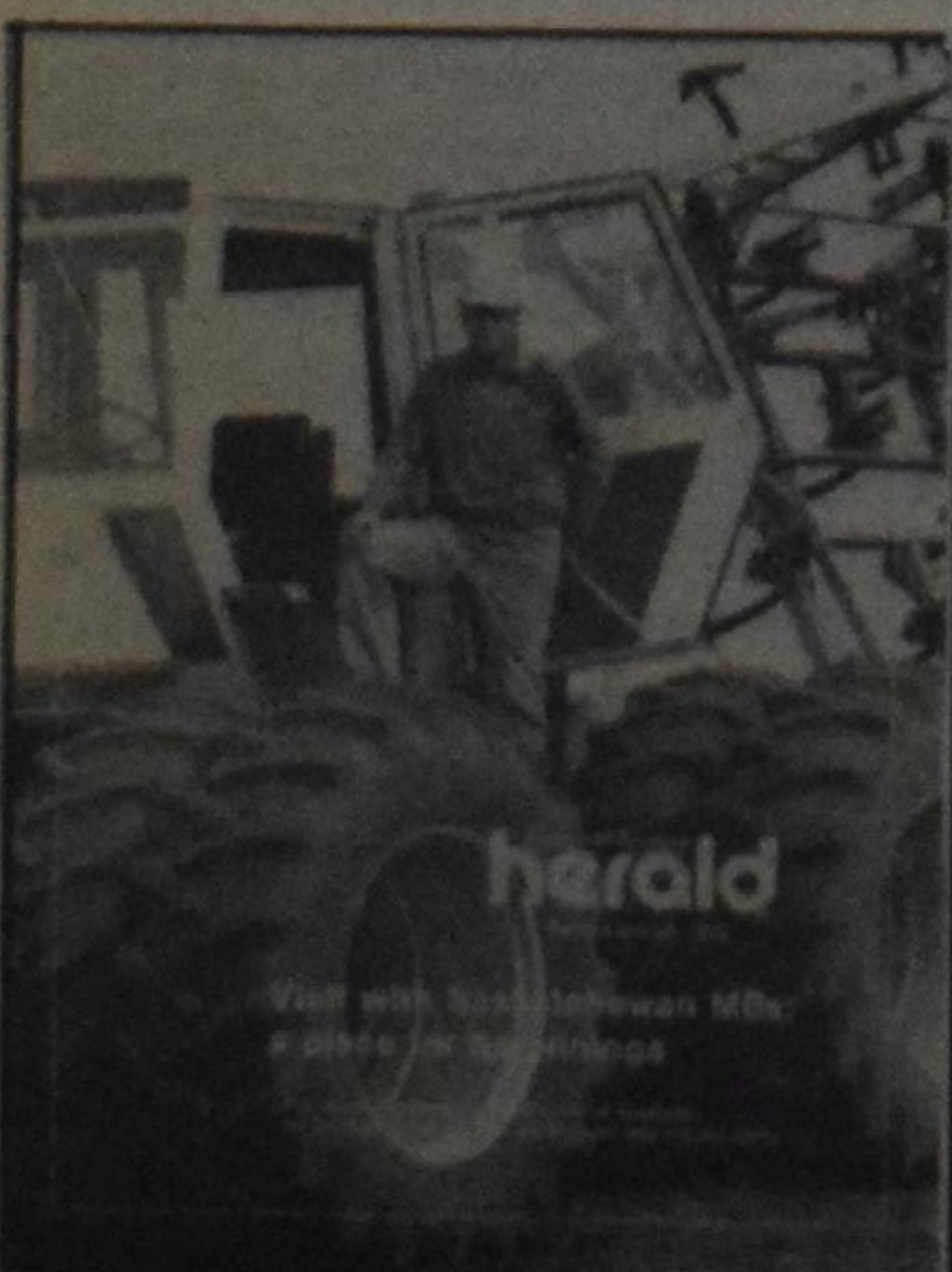
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For a sample copy or further information write: The Christian Farmers Federation of Ontario, Box 70, Drayton, Ontario N0B 1P0. Tel: (519-638-3063)



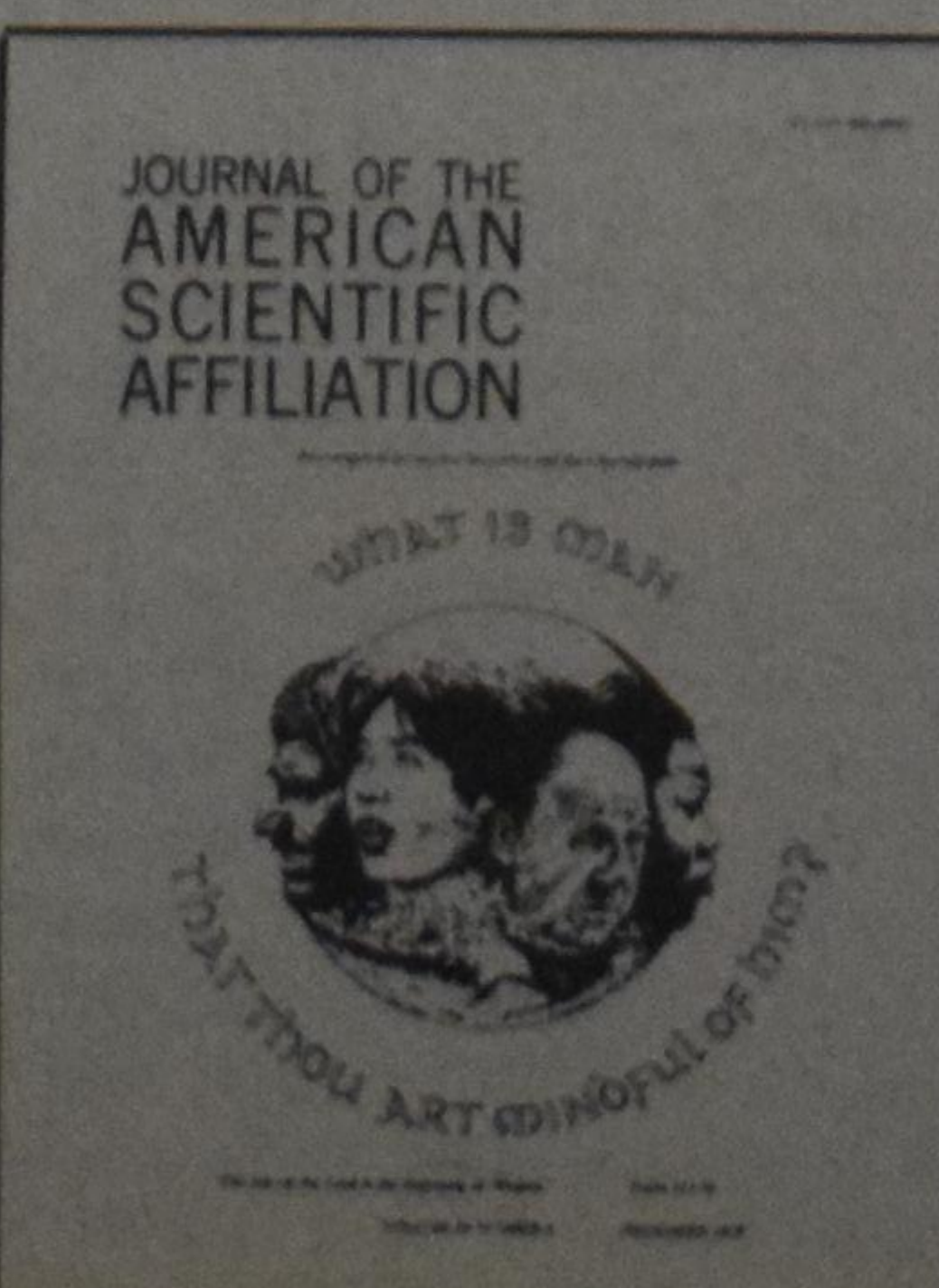
CHRISTIAN HOME AND SCHOOL is designed to bring before the Christian community the compelling claims of Christian day school education; to challenge Christian parents to take up their responsibilities in the nurture of their children in the home and school; and to inform the North American Christian school communities of developments in Christian education.

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Journal of the American Scientific Affiliation (ASA) is also the official publication of the Canadian Scientific and Christian Affiliation (CSCA). CSCA and the ASA share the common concern to investigate the relationship of science with Biblical Christianity. This **Journal** publishes the results of these investigations. It is issued quarterly with a circulation of 4,000. The approach of the **Journal** is one of an open forum taking care to respect the integrity of both science and Biblical interpretation. Articles are usually written by scientists who are evangelical Christians from a variety of theological backgrounds, including Reformed. Numerous reviews of books related to the interface of Science and Christianity are included. You may subscribe to the **JASA** for \$15.00 per year at the following address: Canadian Scientific and Christian Affiliation, P.O. Box 386, Fergus, Ont. N1M 3E2.

Today's christian woman: From Vogue to Virtue?

by Barb Hudspith

"Today's Christian Woman" presents us with a new and contemporary Christian woman. She thinks for herself, dresses stylishly, knows where to buy wholesome, low-priced foods, watches her calories, wears her hair in the most flattering cut, provides nourishing, creative meals for her family and grows African violets. She is concerned about inter-family relationships and Bible study, she likes to read worthwhile books, worries over unplanned pregnancies, is informed on home childbirth, knows how to confront her husband using "active listening" techniques, can plan a wedding reception, emulates successful business women, and she struggles with widowhood, loneliness and the onset of old age.

This magazine aims to be relevant, upbeat and varied. The old-fashioned, bun-in-hair Christian wearing plain, brown brogues and thinking in narrow, spiritualistic terms, is out. Readers are relieved and delighted by the smiling, polished lady on the cover. The first issue, brought out last fall, sold 75,000 copies. American evangelicals and charismatics responded with thousands of encouraging letters. They want more, more, more!

To be sure, *Today's Christian Woman* is a breath of fresh air, and the dowdy, much-too-heavenly-minded, Christian woman of the past had to go. I had the impression, she had become passe long ago and the born-again, relevant woman was now the dominant Christian image in America but it seems that *Today's Christian Woman* is still doing battle with her.

Whether or not a new personification is necessary, we have one presented to us in this glossy-coated, professional magazine. Is the new Christian woman an improvement? I wonder.

It is easy to see the reasoning behind the *Good Housekeeping* approach — the pages filled with fashions, cosmetics, home decorating hints, recipes and crafts. It is a something-for-everybody magazine, appealing to a wide variety of women, a magazine "you can be proud to have in your home without embarrassment over some questionable feature." It is, presumably, a book you can hand to your non-Christian friends without fear. It might be a new version of *Woman's Day*.

A quick glance reveals nothing fanatical or overtly Christian. A good tactic, perhaps, but it can give the wrong impression. Certainly the Christian woman is concerned, to some extent, with how she looks, what she eats and how she can creatively and cheaply decorate her home.

But are these things significant enough in her life to devote pages and pages of magazine space to? Has the contemporary woman become a self-centered, frivolous woman rather than a caring serious-minded, responsible creature of God? Should she be more than remotely concerned about her hairstyle and the shade of her eye-shadow when children are starving and dying in her state, her province, her world? Should she spend time and money on the complete renovation of a quaint little farm house when the boat-people are begging for sponsorship and life? Can she delight so naively in her ultra-modern mansion and share its step-by-step progress without once

questioning the ethics of her spending priorities? If so, she is not a woman I care to identify with. She insults me by calling herself today's Christian woman.

The little things in our lives: the children's clothes, the potted plants, the bedroom wallpaper, are all important and God-given but we must keep them in perspective. They are things to be shared and delighted in by Christian women around the world, but I think the non-Christian society around us has reason to sneer and judge if we, like they, become caught in the snare of materialism. Devoting magazine space to such things as beauty, fashion, photography and decorating could be interpreted in just that way. If the modern Christian woman wants to be contemporary, she must go beyond her make-up and deal with more gripping Kingdom-issues. Let's make our priorities very clear.

There are some excellent, down-to-earth articles in *Today's Christian Woman*. They are written by women who have experienced widowhood, loneliness, extra-marital affairs, TV addiction, difficult children and the whole gamut of modern-day problems that face us in a hostile world. Personal, scripturally-based and easy to read, they are perfect reading fare for the busy housewife with only a few quiet minutes to devote to reading. Short, to-the-point articles touch deeply and uplift. Advice is not vague or theoretical but homey, practical and provides food for thought.

Unfortunately for Canadian women, the magazine tends to dwell on American super-stars like Anita Bryant; Gloria Gaither: "Lyricist, Musician, Wife, Mother Extraordinaire"; Sharon Hess, Kansas Congresswoman; Ann Kiemel, speaker and author; Mary Kay, Cosmetics magnate; and Joyce Landorf, bestselling author.

It aims to reach a variety of women, hence the variety in subject matter. But

does it? The women pictured and characterized are mainly white, middle-class, affluent and married. They may be concerned about their budgets but they can afford high fashion, house renovations, cosmetics by the ton, the luxury of craft materials, good food, good books and good music. They don't have to cope with a welfare allowance, live in dingy tenements, feed their children a starchy diet to fill up the hollow spots, rummage through the Salvation Army bin for second or third-hand, out-of-style clothes, live with alcoholic, wife-beating husbands or experience the humiliation of having doors slammed in their faces when they scour the streets looking for menial, blood and sweat jobs, decent dwelling places and sympathetic ears. Their contemporary image is a superior image, whether or not it is intended to be so. They do not aim at low-income, struggling, downright poor Christian women, of whom there are many.

One article in the spring/summer '79 issue is particularly disturbing. It features Mary Kay, the "small, plumpish, pretty great-grandmother from Dallas, Texas" who started with a meagre \$5,000 in savings and in 15 years built herself a \$100 million business. Based on the pyramid selling principle and house-party techniques, Mary Kay sells cosmetics to the beauty-starved women of the U.S.A. and Canada. She rewards her saleswomen with the use of 75 pink cadillacs, gifts of mink coats, diamond rings, gold pins, silver coffee services and 2,000 personal hand-signed letters a week. She knew she could do it because her mother used to tell her "Honey, you can do anything if you really want to." The ar-

ticle introduces some of the top saleswomen of the year. One lucky lady, has bought her own air-conditioned pink cadillac, sent her daughter to Paris and bought her husband a birthday Mercedes to replace his Volkswagen.

Not only is Mary Kay a success, she is happily married. When she is at home, she allows her husband to be "chairman of the chairman of the board." Oh, yes, and Mary Kay is a Christian. She preaches God first, family second, career third. One wonders how anyone could sell \$100 million worth of cosmetics to gullible, fashion-mad women and still put God first.

While reprinting the Mary Kay story from *Reader's Digest*, the magazine offers no critique, giving the distinct impression that it approves wholeheartedly. The intention seems to be to encourage Christian women in the business field — "the American Dream can work for women as well as men."

Unfortunately, the magazine headlines a "Christian" woman who appears to be more concerned with her own image than with serving God. She is a with-it gal of the 70s — a voice to be reckoned with. But she is very insecure and a self-conscious lady. Waulea Renegar, in her article entitled "The Self-Conscious Addict," deals with personal self-consciousness and the introverted, unbalanced preoccupation it produces. "When we allow the millstone of self-consciousness to bruise us, sap us, keep us from growth, we are not being humble and bearing a 'cross' for Jesus' sake. We are wearing disfiguring weights that cause people to surmise, 'I cannot see that being a Christian does much for her. She is a self-centered sinner, and now she is a self-centered Christian.' Where is the glory your Father deserves from your redeemed life?" It would be a positive step if the magazine took their own message to heart. Hopefully, the resultant image would be more visionary and less preoccupied with



If you can bear with the problems: the affluence, the contemporary-woman image, the super-star emulation and the fashion frills, you will be rewarded. There are some meaty, thought-provoking and practical helps for the Christian woman in today's world. The new fall issue, not yet available in Canada, may have some surprises. It has a new editor and a slightly different approach. It's new and still developing (just 3 issues old). Let's hope it doesn't get bogged down in its own self-consciousness. It has much to offer.

Another newcomer to the world of women's magazines is *Virtue*.

Virtue comes out of the Western U.S.A. and again appeals to us with a smiling super-star cover (Bobbie Evans, wife of Seattle Seahawk, Norm Evans). It comes across much like the traditional *Woman's Day* or *Good Housekeeping*, full of household hints, recipes and fashions not to mention the exercise routines and decorating tips. This homemaking emphasis is very strong, much more so than in *Today's Christian Woman*.

The more devotional, issue-centered articles are overpowered by somewhat secondary to layout.

Main features of the July-August issue were: maternity fashion, eye-glass styles, swimming exercises, co-ordination of your nursery with fabric, shish kabob and steak sauce recipes and a positively gluttonous Polynesian feast splashed in full colour across two pages. These wouldn't be too offensive if it weren't for the little spiritual tidbits that introduce and try to justify their existence.

Feminine fashions are introduced by a ten-paragraph sermonette on the responsibility of Christian women to look soft and feminine as good witnesses to the world, as obedient children of the Word of God and as dutiful wives. In the 'Health' section, we are enjoined to "meditate" while we jog, "fellowship" with our friends over a tennis game and exercise in the water because III John 2 expresses a wish that we may prosper and be in health even as the soul prospereth. Refreshing summer beverages are pictured and new recipes introduced by a short devotional on Jacob's well and a reminder that the spirit offers us refreshment of the soul.

Is all this trifling with Scripture? Adding Christian principles as unnecessary sugar-coating on our lives? It certainly comes across that way.

There are a few more serious articles interspersed — one takes minister's wives to task for experiencing vicarious spirituality. It encourages them not to think of themselves just as pastor so-and-so's wife, but to develop their own ministry and thereby be "lifted to a position of being more than just a pastor's wife." Another article deals with the joys of edifying your husband. It has a "Total Woman" flavour. Women are advised to build their man up, draw up a list of his good points, never disclose his faults to outsiders and never openly correct or contradict him; be attentive when he speaks in public and build on his topic! There is a short, biblical treatment on the theme of honouring the elderly, lists of spiritual facts that children can comprehend between the ages of two and eleven and suggestions as to the when's and where's of teaching these facts, a short autobiography written by

a career girl who has come to grips with her singleness and found a meaningful life.

On the whole, I found this magazine not worth the time it took to read it. Significant articles are much too few. Fashion, food and super-stars predominate.

In an interview with Tillie Magnotti, the Managing Editor, I learned that *Virtue* is fairly new, in its 7th issue, and grew out of a radio ministry entitled "Something Beautiful." Its purpose is to edify, instruct and bless homemakers. Mrs. Magnotti quoted Proverbs 31 as the basis for the magazine's thrust. She feels there is more to homemaking than just slopping the food on the table and that Christian women need to be taught that the glory of the Lord can shine through their homes. While the articles are geared

mainly to women at work in the home situation, they endeavour to reach other women also, women who want to be fulfilled and live with the freedom and liberation Jesus Christ offers them.

Mrs. Magnotti could not comment on the type of woman that reads *Virtue*. They have subscribers from 23 foreign countries as well as the U.S.A. These include teens and grandmothers, circulation being 21,400 to date.

Virtue is going in a different direction altogether when compared with *Today's Christian Woman*, says Mrs. Magnotti. While she views the newer, east coast magazine with interest and favour, she feels very strongly that they are aiming at a different type of woman. With Revell Publishing behind them, their distribution and financial considerations are less burdensome than those faced by *Virtue*. Bethesda

Christian Centre, a community church in Washington, takes total responsibility for the publication of *Virtue* and subscriptions are just now beginning to pay for the costs incurred.

While the basis for the magazine seems sound, teaching women how to be homemakers and glorify the Lord through doing so, the magazine through its style and contemporary wording appears as a secular-Christian mix. Edith Schaeffer's well-known book *Hidden Art* aimed very much at instructing women along the same lines. It was creative, homey and showed great depth. *Virtue* lacks the depth and borrows too heavily from the "world" to have the same impact. While its basis is certainly sound and scriptural, I hope it will develop along more biblical lines and will no longer feel the need to rely on the *Vogue-Woman's Day* approach.

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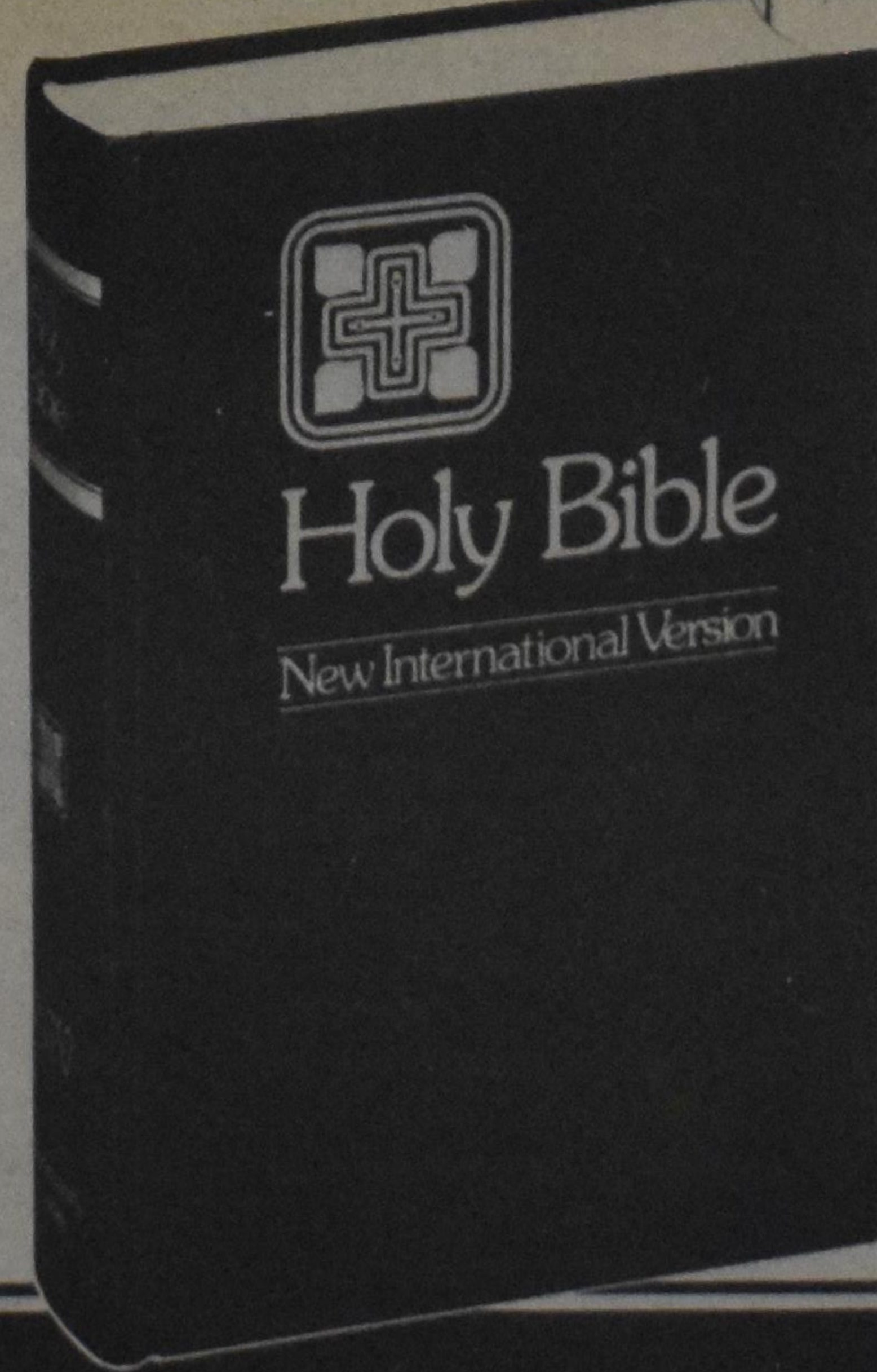
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The church media center, a neglected ministry

by Ruth Turcotte

No high school, college, or other educational institution would ever attempt to inaugurate an educational program without first providing a sound media center to undergird that educational program. Yet many churches are attempting to educate people in the gospel without the benefit of all the resources available for that educational process.

Every minister of the gospel is very dependent on Bible study helps the Lord has provided through men and women led by the Holy Spirit, but all too often we do not provide this very valuable help to those lay-people who feel called to teach the Word of God and to train Christians to serve the Lord more effectively. Any teacher of God's Word can be more effective in communicating the gospel message if he/she takes advantage of all the helps that could and should be provided by a local congregation through the media center ministry.

Many individuals have been and can be won to Jesus Christ through the reading of a good book or through listening to a good recording or tape at home. Some of these people will never be reached in the church since they refuse to attend, but they may be influenced by a good book that explains their need and guides them to put their faith and trust in Jesus Christ.

Charles Colson's book *Born Again* serves as a good example. In Chapters 8 and 9 Colson relates how a friend gave him a book in his time of deep need and how God met his need through that little book. Since that experience he, in turn, has influenced many, many other people for Jesus Christ.

Most church leaders, after giving any thought to the need for a media center, would realize that it is not a luxury to be provided some day when the church has plenty of money, adequate space and a large congregation, but is an absolute necessity to undergird all that the church is doing for the Lord.

Perhaps the first step that a church should take in providing this ministry is to lead the congregation to see the need. This could be done by bringing in an experienced person to speak to the congregation or by teaching the book *The Media Center Serving the Church* by Wayne E. Todd. (Sunday School Board of the Southern Baptist Convention, 127 Ninth Ave. North, Nashville, Tenn. 37234). The purpose of this book is to help the leaders of the various organizations in a local church to understand the importance of the library ministry and what it can do to help them function more effectively in the work where the Lord has placed them.

After the church has expressed its support of this ministry, in whatever way a particular church would do so, the next step is to find a person, or persons, interested in serving on the staff that would operate the media center.

It is very important to find the right person to head that staff. He/she should be outgoing, a salesperson, a promoter-type rather than the quiet, easy going, detailed individual, to provide general supervision to the staff members, and

eventually, as the staff increases, to make general supervision a full-time occupation. Specific training could then be provided for the staff members who should probably number no fewer than three people for even the smallest church.

A good source for church Librarian training is *The Church Media Center Development Plan*. Stages 1, 2, and 3, compiled by Jacquelyn Anderson, are also available from the Sunday School Board in Nashville.

Another step in starting a media center is to find a suitable location in the church building for this ministry. Media centers have been started in closets, front pews, small mobile shelving units and even in a cardboard box, and sometimes in rooms that are used for many other purposes as well.

However, the ideal location would be a suitable room just off the sanctuary on a busy corner. Media centers should be one of the busiest locations in the church building and should not be thought of as a quiet, secluded study halls.

After the staff has been trained they would want to submit to the church for its approval, rules and regulations concerning the hours and the media center will be open, circulation procedures, selection policy, etc.

One of the most important documents to guide the media center staff will be the selection policy. This policy will determine just what should be placed in the media center and what may not be placed in the media center. The selection policy should not reflect the personal opinion and convictions of the director, pastor or any other one individual, but rather it should reflect the majority opinion of the local church. Guidelines to help establish these policies appear in the Development Plan Stage 1 — Lesson 3.

When these preparations have been made and everything in the center is ready for distribution, it is time to hold a special library day with a lot of advance promotion to acquaint as many people as possible in the church of your existence and your services. A note of caution: never attempt to open a media center until you are completely prepared. Another very valuable help to the media center staff is the periodical *Media Library Services Journal*, also published quarterly by the Sunday School Board in Nashville.

Center Objectives should be threefold: to provide the tools, to stimulate study, and to reach out into the community.

About eight years ago I was invited to join the staff of our church library. My particular responsibility was promotion. I was willing but had absolutely no knowledge of the work. Our library, at that time, was a corner about six feet square, partitioned off a Sunday school room and not accessible to the congregation. The following year I was privileged to go to the church library conference at Ridgecrest, N.C., operated by the Southern Baptist Sunday School Board. There I learned some very timely and valuable lessons during our week of conferences.

Since we were about to embark on the building program of our new church, I was now able to ask for, and get, a very strategic location and an ideal layout for our new media center.

Each department leader of our church was invited to meet with the builder when the plans were ready. I prepared a list of things an ideal media center should have and gave them to the builder with my copy of *The Library*

Development Plan. He was very appreciative of the information and said it was of great help to him in building churches because, until this time, while he was asked to include libraries in new church buildings, he never really understood their purpose.

Our new media centre has been in operation for five years now. In that time we have progressed from a staff of two to our present staff of eleven. Four or five of our staff have attended several church library conferences over the past seven years so that now we are in a position to help other church librarians.

Three years ago we formed a church library association for all the churches in our area. We meet bi-monthly and have a variety of workshops in order to share ideas. Several authors have addressed our group. At our first meeting for this season on September 17th, we were privileged to have Dorie VanStone, author of the book *Dorie, the Girl Nobody Loved*. There were 81 people in attendance.

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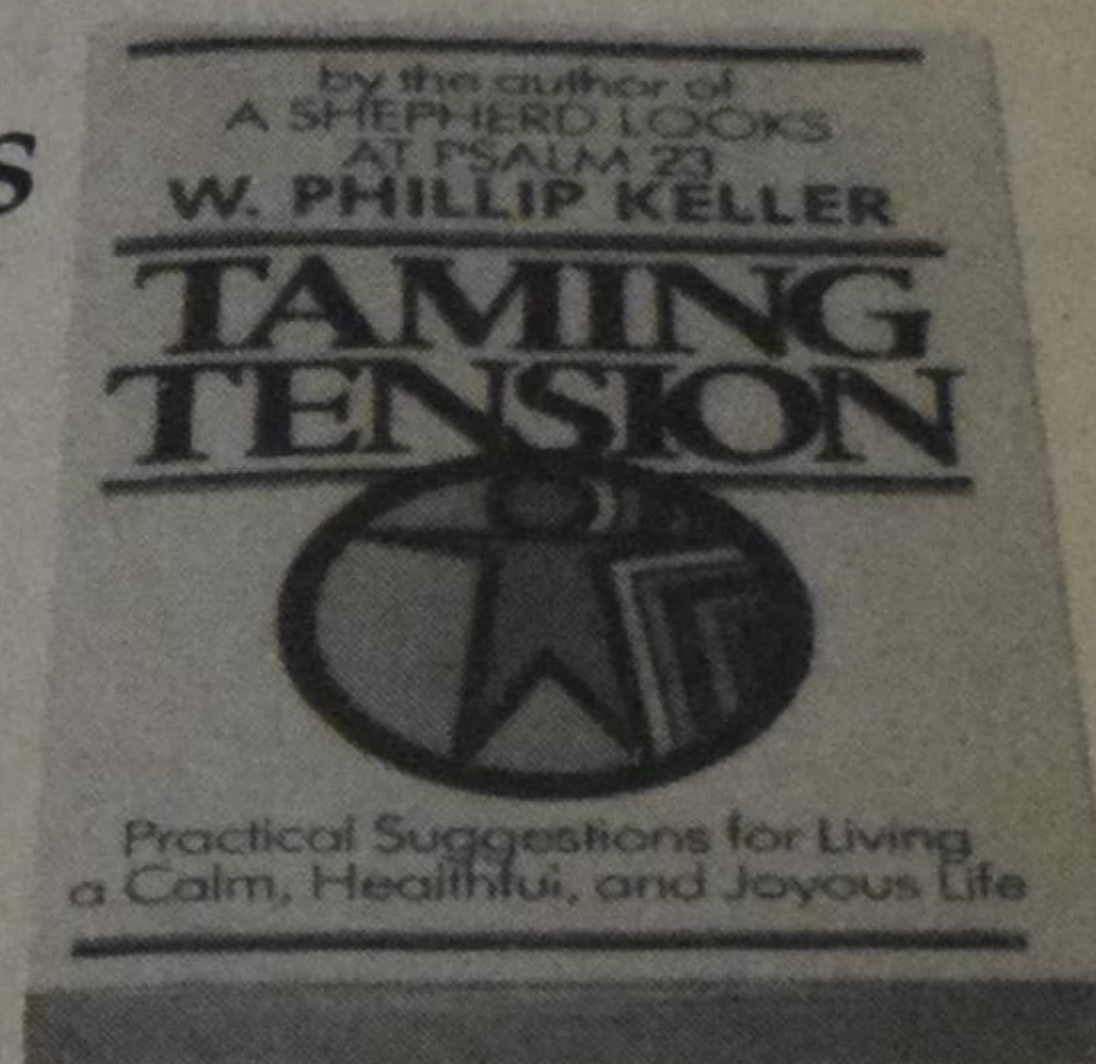
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Mrs. Ruth Turcotte, media center director of Calvary Church, St. Catharines, Ontario.

Throughout this article the library will be referred to as the "media center." By media we mean a library that will contain all types of materials: books, maps, charts, audiovisual equipment, etc.

Hard times for children's magazines but good times for kids

by Elske Kuiper

In broaching the ideas of a children's magazine, the question comes to mind. Whether the Children's Page or Corner in the daily paper or an adult magazine (like the *Banner*) not sufficient for the young reader? That can best be answered by parents who are well-trained at diving for the paper before the children rush in to make a plunge for their own section. Whatever its quality, the children will gobble it up, and when the end comes too soon, they often reread it with relish.

A page entitled "Children's Corner" sounds cozy but also suggests that the children don't need or rate more space than that. The evidence is to the contrary. Something more substantial is needed in place of the tidbits set aside for them in adult magazines.

But is a magazine not simply a throw-away book and thus redundant and wasteful? A contemporary theme appears to be, getting children to read, no matter what it is. In our television era such reason may be valid enough, but it tends to overlook all the various purposes and ways of reading we have. Fiction, traffic signs, the Bible, a home repair book — all these are reading material which fulfils different purposes and needs apparent in children and adults.

As for adults, a magazine has attractions for children quite different from those of a book. It offers a balanced combination of familiarity and change. It appears regularly, carries recurring features like games, serialized stories, special columns, and letters, while at the same time it draws attention to

events, issues and attitudes that are new and familiar. The child can absorb this information at his own pace, according to his own inclinations. A magazine is an item of leisure as well as enjoyment. It can be picked up and discarded; not everything needs to be read at once; and there is not compulsion to account for the time spent on it. More likely than not, this freedom will guaranty that a child will read a magazine from cover to cover.

But what magazines are available? If we include British and American imports, there is a good deal, in range of age, subject, format and quality. Compared to what was available five years ago, however, there is sufficient choice in Canadian magazines alone: more than half a dozen publications appeal to wide-ranging interests and ages from four to fourteen. I have limited this presentation partly because they are Canadian: without being overtly nationalistic (their material is drawn from a recognizable Canadian context); but mostly because they need and deserve a good deal more public interest and promotion.

Canadian interest in producing children's periodical literature came late by foreign standards. When it did come, in the early seventies, it was not from a clamouring market but from a few individuals who felt the time was ripe to try a change on the tastes and interests of Canadian readers. Competition was strong from American and British magazines, promoted by sophisticated mass distribution systems which left little room for experimental ventures. All that these pioneers had going for them was a double wave of interest, one in Canadian literature, the other in children's books. That, plus their own desire to write and publish Canadian

material, a great deal of market research and a willingness to risk investment of much time and money, resulted in such magazines as *Canadian Children's Magazine*, *Ahoy*, *Owl*, *Chickadee*, *Magook*, *Jabberwocky*, and *Small Times*. Each magazine has its own focus and appeal, created as much by individual design as by content, and of course, its publishing history. (See box for individual description and information.) *Canadian Children's Magazine* and *Ahoy* are west and east coast publications, respectively; the rest emanate from Ontario.

The fact that these magazines have found their way into homes, libraries and retail outlets says very little about their present and future well-being. While this article was being written,

The *Canadian Children's Magazine*, a popular, versatile forty-eight page quarterly has ceased publication unless and until it finds a new buyer.

Certain publishing difficulties are shared by all these magazines, others arise from their individual make-up and history. First, their readers are children, and therefore, the market is small. Give

the geography and population pattern of this country, that market is also very scattered and difficult to reach through standard advertising means. Thirdly, the market is neither stable nor permanent: children grow up, and efforts must be renewed continually to maintain the readership level. Finally, children's magazines are expensive to produce. They require a lot of illustrations, colours, good binding, and graphic design not easily reproduced by mass market techniques.

The first few years are critical in the survival of a magazine. To stay alive, sufficient capital must be raised to meet not only production costs, but also to carry on intensive promotion and advertising. Without the latter, no solid relationship on which the life of a magazine comes to depend (can be created. Only very recently have such government grants as the Canada Council Grant and Ontario Arts Council

Continued on page 24

Elske Kuiper is a free-lance writer living in Toronto.



Canadian Children's Magazines*

I. Ahoy/An Atlantic Magazine for Children

Age: 7-12

Description: A variety magazine with the contents divided among these headings: Stories and Poetry; Cartoon; Articles; Things To Do. Many illustrations, colour. Regional culture, history and nature often highlighted. 40 pages.

Annual Appearance: Quarterly.

Price: \$4/year; \$1.25/issue

Editor-in-Chief: Necia Amys

Publisher: The Junior League of Halifax, Inc.

Address: P.O. Box 3380, Halifax South Post Office, Halifax, N.S./B3J 3J1.

II. Canadian Children's Magazine

Age: 8-14

Description: A variety magazine with articles on social, historical and cultural events. Some contributions by children. Regular features: "Dwort" mail and "Dwort" jokes ("Dwort" is the magazine mascot); pen pals; contests; book column. Part colour. Illustrations and photographs. 48 pages.

Annual Appearance: Quarterly

Price: \$5/year; \$1.25/issue

Publisher/Editor: Evelyn Samuel

Address: 4150 Bracken Ave., Victoria, B.C. V8X 3N8.

*Both the *Canadian Children's Magazine* and *Small Times* have ceased publication for this month. Nevertheless, they are included here because there is a (slim) chance they may return, past issues are available in libraries and are certainly worth exploring.

III & IV Chickadee and Owl

Age: Chickadee —
under 8, Owl — 8-14

Description: Both magazines concentrate on wildlife, science and outdoor activity. Articles, games, puzzles, cartoons. *Owl* has a: regular back page newspaper, "Hoot" and regular comic strips, "Dr. Zeck," featuring a science experiment and "Mighty Mites." *Chickadee's* regular features are the "Chickadee Surprise," which is removable, and the strip "Article and the Whizzz Kids." Both have colour illustrations and photographs. *Owl*: 32 pages; *Chickadee*: 24 pages.

Annual Appearance: 10 issues/year

Price: \$8/10 issues; \$.95/issue (subject to change); special prices for bulk subscriptions.

Publisher: Young Naturalist Foundation

Editors: Mary Anne Brinckman, Annabe Slaight

Address: 59 Front St. E., Toronto, Ont. M5E 1B3.

V. Jabberwocky

Age: 7-12

Description: Stories and poems for and by children on everything from nonsense to Eskimos. Large, typewriter print. Black and white full page illustrations. 28 pages.

Annual Appearance: Quarterly

Price: \$8/year. Other rates available on request.

Publisher: Leslie Cowger

Editor: Mary S. Johnston

Address: 530 Lakeshore Rd., Sarnia, Ont. N7V 2S5.

VI. Magook

Age: 7-12

Description: Magazine and Book. Articles, poems, biographies (of writers), sports, games, short stories, and "The Book." Full colour illustration; some photographs.

Annual Appearance: 10 issues/year

Price: \$1.95/issue. For private subscription contact Editor.

Publisher: Jack McClelland

Editor: Marilyn Day

Address: 254 Bartley Dr., Toronto, Ont. M4A 1G1.

VII. Small Times

Age: 8-13

Description: Fold-over Newspaper, mainly written by children. Articles, interviews, letters, poems and games. Some colour. Illustrations and photographs. 24 pages.

Annual Appearance: 9-10 issues/year

Price: \$5 for delivery to home, \$3 otherwise, per year.

Address: 6299 Airport Rd., Malton, Ontario.

Christian publishing in Canada: G.R. Welsh

by Theodore Plantinga

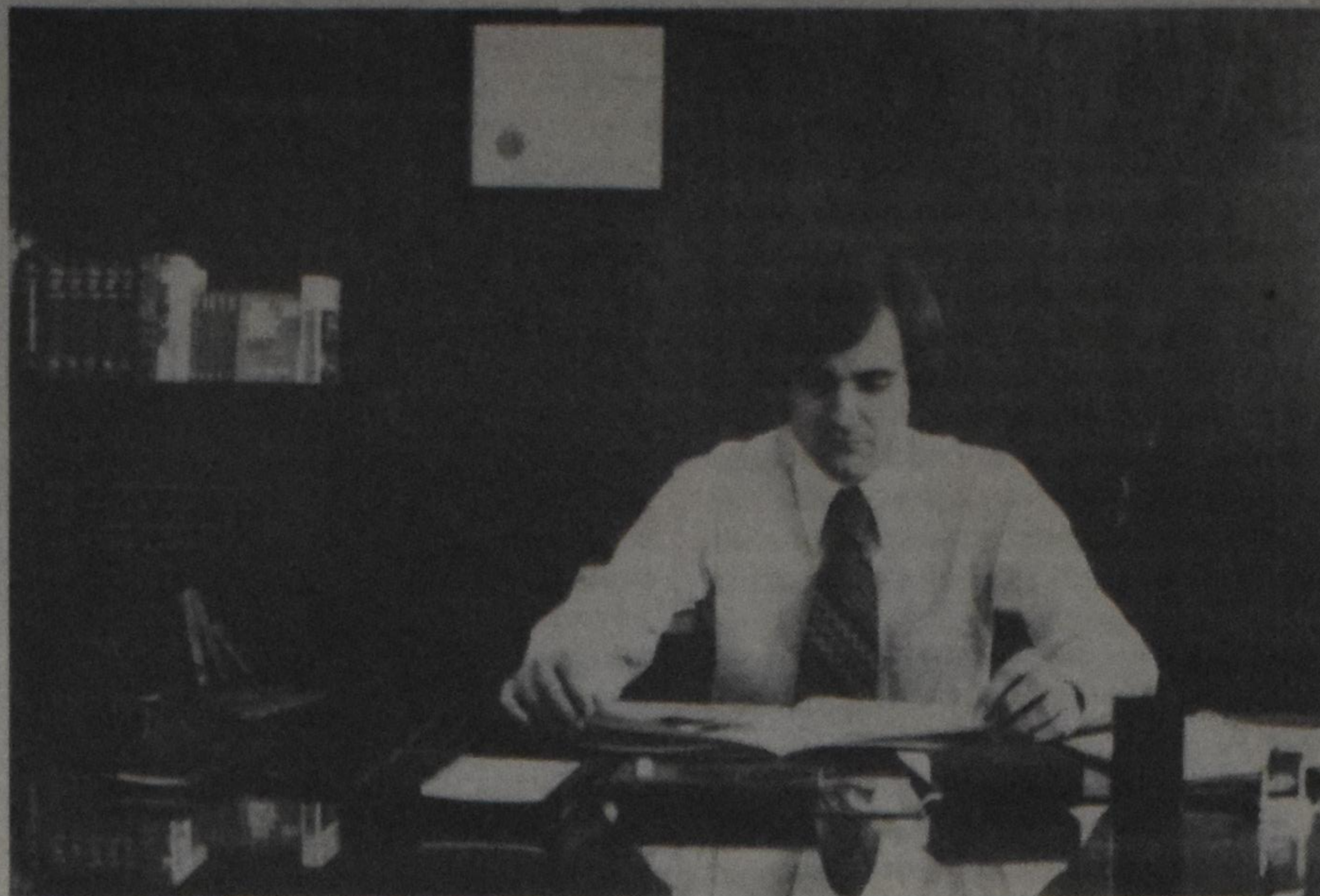
What do you talk about with a publisher? If you're in the publishing business yourself, as I am, you talk book prices, marketing strategies, co-publication arrangements, trends in editing, and so forth. But *Calvinist Contact* had sent me to the office of Al Haid, the president of G.R. Welsh Company Ltd., in Toronto, to find out a few things about Welch's publishing program that would also be of interest to people who work outside the publishing field.

What kind of man is Al Haid? He's an energetic young man in his early thirties. He told me that he is the owner of G.R. Welsh, and from the few times I have visited there I could tell that he's the one who makes the company go. I knew that he is an evangelical Lutheran, and so I asked him to explain his commitment as he works it out in the publishing field. Does he see himself as a "Christian businessman?"

He pulled a face at the term "Christian businessman." "What is a Christian businessman?" he shot back. "Sometimes people ask me: 'Do you operate your business as a Christian business?' Well, of course I do! But you don't have to be a church-going Christian to operate your business as a Christian. You have to have ethics — what I call business ethics. And that means: pay your bills on time; make your word your word and don't back out on it; treat your employees fairly."

I applauded this little lecture on business ethics, but I wanted to go further with my question: "Do you see the work you're doing here as president of G.R. Welsh as somehow part of God's work in this world?"

He paused for a moment before answering. Then he proceeded to tell me about his background. He had come to Canada with his family in 1956 from Germany. (He still speaks German as well as English.) They settled first in Walkerton, Ontario and later moved to the Kitchener-Waterloo area. He grew up wanting to be a minister, but later he drifted from the church and his religious roots. He studied business at Waterloo Lutheran University (now Wilfred



Publisher Al Haid

Laurier) and went on to McMaster for an M.B.A.

During his "rebellious" years, as he calls them, he pursued materialistic ends and learned that he had a knack for business. Looking back, he believes that it was God who gradually led him back to his faith, and he now feels a calling to work in the publishing field. In fact, he views his work in publishing as a ministry of sorts.

I nodded sympathetically as I listened. I was once bound for the ministry myself, and I now feel the same way about my own work in publishing.

I asked Haid about the history of his company. He told me that it was founded in 1934 by a retired Baptist minister named G.R. Welsh. The idea was to import books from Britain and the United States and make them available to Canadians. After his time the business was run by his son, Harold Welsh, along with a man named Richard Hunter.

In 1975 Haid came into the company as executive vice-president, after working for some years for Grolier, where he was the leading salesman and rose to the position of national sales manager. Two years later he bought the company and took over as president.

It was Haid who led G. R. Welsh into

publishing. The company continues the Canadian distribution of books from various foreign publishers, including Baker Book House (Grand Rapids), Abingdon Press (Nashville), and Fleming H. Revell (Old Tappan, N.J.).

The initial strategy was to obtain the publication rights for Canada for books by Canadian authors who published in the United States because there were no major Christian publishers in Canada. It worked well, Haid reports. He encourages Canadian authors to come to him with their books and promises to do his best to secure an American co-publisher so that the books will receive maximum exposure in both countries. The result is that the author gets as good a deal as he would otherwise get in the U.S. and a better deal in Canada.

I asked him about first-person books and celebrity memoirs. He replied that he has little interest in "personality" books, and that he doubts whether there is much of market for that sort of thing in Canada. But he does see a place for stories about people. He gave a couple of examples. One such book he is excited about is *Love's Loss, Love's Gain*, by Dorothee V. Kleist, a true story that ranges from Estonia through Germany to Canada, with the second

world war and its aftermath as the backdrop.

Another new Welch book Haid pointed to as an example is *100 Huntley Street*, by David Mainse and David Manuel, which is the story of a very successful television ministry in Toronto. The book is being co-published with Logos, in the U.S., with a first printing of 75,000 copies.

What other sorts of books would Welch like to publish? Haid would welcome books on such current issues as capital punishment and abortion. "Are you prepared to publish on both sides of such issues?" I asked. He had a hard time with that question: sometimes yes and sometimes no, was what his answer amounted to. It depended on the issue.

Clearly, Haid has strong views on certain issues. When it comes to theology, however, he is more flexible. He wants to publish books that are based on the Bible, books that are orthodox, conservative. I questioned him on the term conservative, but he embraced it happily. He's quite prepared to publish a range of theological and semi-theological works that fit this general description. He has no theological axe to grind — as long as the books are Christian, truly Christian.

"Is Al Haid in the publishing business to make money?" I asked. He certainly is, and he does not intend to run up any losses. He makes no apologies whatsoever for his success as a businessman — which is due to hard work, he hastens to add.

Later he softened a bit on this point. If he were really out to make money, he mused, he would be in some other line of business. It's not easy to make a dollar in publishing and it's especially difficult when you're just getting started. Canada is a highly competitive book market.

Al Haid is a man who loves his work and loves to be busy. I've never seen his desk as neat and clean as the day the accompanying picture was taken. Haid told me he doesn't like having his picture taken. I can sympathize with him.

Hard times for children's magazines

Continued from page 23

Grant been extended to children's magazines. Even so, they barely make a dent in the costs of promotion when they are not used up elsewhere. Jennifer McIntosh, publisher's assistant for *Owl*, says it costs the magazine \$3 to \$5 to acquire a single new subscriber. Considering that readers are charged \$8 for ten issues, substantial other resources are needed.

In view of these difficulties, *Owl*, a nature and outdoor magazine, is something of a success story. A great deal of market research and advice sought in the right places, as well as the fact that *Owl* was launched at a time with the natural environment and conservation became public issues, are factors which account for *Owl*'s success. The fact that it does not operate from a profit basis also makes it a less risky venture. The inside cover of one issue lists national and provincial nature and scientific organizations which support and fund the magazine, and a word of thanks is included to Shell (Canada) for its donation.

Such funding enables *Owl* not only to maintain high quality production but also to increase distribution considerably. Next year a French edition will appear, and preparation is under-

way to expand to Europe—in Italian and Dutch, (to be available in Canada too).

Contrary to *Owl*, *Magook*, operates on a profit base and after six years is still struggling to achieve some financial stability. It's very name reflects a rather tug-of-war history: *Magook* combines a magazine with a book. It's aim is to encourage and publish writing for children in Canada, which inevitably links it with books. Since book distribution in Canada does not easily lend itself to such a project, *Magook* creators decided to adopt a magazine type format. It enabled them to reach a readership more often and more quickly and to promote Canadian writing for children on a more regular basis.

In May of 1977 an investor was persuaded to back the magazine and by October the first issue of *Magook* was in print. Each issue presents a magazine section containing everything from "Junior Reporter" to recipes ("The Mag in *Magook*"). Occasional French-English stories, humorous and easy to follow, are one of its attractions.

By Christmas *Magook* must decide whether to move from limited distribution in schools and libraries to a full subscription base. This would mean

investment in a computer as well as high mailing costs. Even in schools distribution is not easy. The Ministry of Education in Ontario has no central buying program, so the schools must be approached individually. For *Magook* editors this is doubly important since their material is also developed for use in CORE reading programs. If the magazine survives, this may lead to separate educational and popular editions.

But most of these "in house" problems remain unseen and beyond our control. We can only respond to the efforts of writers and publishers by supporting their products if we believe

they are worthwhile, and promoting them in our community. It would be a loss to our children if some of these magazines were forced to disappear from the market altogether. We are all too familiar with the substitutes readily available to replace the pleasures and pastimes these magazines provide for children.



Photo: Sinéty

Sketches of influential modern theologians (1)

Karl Barth and the doctrine of creation

by Rev. John Bolt

It is fitting that this first in a series of sketches of influential modern theologians focus on the fascinating figure of Karl Barth. With the possible exception of the 19th century German theologian, Friedrich Schleiermacher, no one man has had such a key role in shaping modern theology. What Albert Einstein is to 20th century physics, Karl Barth is to 20th century theology.

Barth was born in Basel, Switzerland on May 10, 1886. After receiving a very liberal theological education under two of the masters of 19th century German liberalism, Adolf Harnack and Wilhelm Herrmann, he became the pastor of a Reformed Church in the Swiss village of Safenwil in 1911. It was during the course of this pastorate from 1911-21 which, very significantly, included the First World War, that the great revolution in Barth's own theology took place, a revolution that fundamentally altered the course of modern theology.

Barth began his pastoral work a convinced theological liberal. 19th century liberalism can perhaps be best summarized in the classic words of one of Barth's own teachers, Adolf Harnack who defined christianity as faith in "the fatherhood of God, the brotherhood of man, and the infinite worth of the individual human soul." This moralistic liberalism was characterized by a great deal of cultural optimism. It was convinced that the kingdom of God could be and in fact was being progressively brought upon earth by means of education and moral persuasion.

The crisis in Barth's own life and thought occurred when he began to sense the inadequacy of this theology in the face of the great war. It was for

him essentially a crisis of preaching. In Barth's own words, "I found myself . . . being forced back at every point more and more upon the specific minister's problem, the sermon" (*Word of God and Word of Man*, p. 100). How could he continue to preach the optimistic moralism of liberal theology in the face of such unbelievable inhumanity and horror. Barth turned back to the Scriptures for answers.

The result of this return to Scripture along with Barth's reading of such writers as the Danish philosopher Kierkegaard and the Russian novelist Dostoevsky was Barth's *The Epistle to the Romans* (Romerbrief) of 1919. This commentary had the same effect on the theological world as the atom bomb had upon the world of physics. It was never the same after.

Instead of the cozy chumminess with which liberalism had understood and spoken of God, Barth stressed the absolute transcendence of God. God is wholly other. Instead of a moralistic works-righteousness and cultural optimism, Barth spoke deeply of sin, of grace and of justification by faith alone. Throughout Barth's writings, even in latter years, this awe before the sovereignty and majesty of God remains central. One of Barth's memorable statements, directed particularly at liberalism's glorification of man is that theology has to do with God and with God alone. Theology is not, thus Barth, simply speaking about man in a loud voice.

Although Barth's theology is hardly immune to criticism from a classic Reformed standpoint, it is not fair to be critical of Barth without at the same time being deeply appreciative of these genuinely Reformational dimensions in his rejection of liberalism.



One other word of appreciation is necessary. When the Nazis came to power in the Germany of the 1930s Barth played a pivotal role in the resistance to Hitler. The Barmen Declaration of 1934, written almost completely by Barth, proclaimed clearly and without any hesitation that the Church has only one Führer, one leader, Jesus Christ. This courageous stand, at a time when many German Christians actively supported Hitler, cost Barth his professorship at the University of Bonn. In 1935 he refused to swear the oath of allegiance to Hitler which was required of all government employees and was deported from German. He returned to his birth-

place Basel and taught there until his retirement in 1962 at the age of 75. He died on December 10, 1968 at the age of 82.

When one considers Barth's influence on theology and the christian church one generally begins with his massive 13 volume (over 9,000 pages!) *Church Dogmatics*. From Reformed critics it is usually Barth's view of Scripture (he rejects infallibility) and his view of election (he tends toward universalism) that comes under attack. At the same time appreciative words are usually spoken about his emphasis upon the trinity, his defense of the virgin

Continued on page 26

Basic reference works for the home library

by Rev. John Bolt

Essential theological reference works for the home library. The emphasis upon the four words is deliberate and needs some explanation. While there are, for example, devotional books or other theological works that would be a valuable part of any home library, my concern is only with *reference books*, with books that are needed when certain information is desired or required.

Secondly, I am limiting myself to *theological reference works*. This assumes, of course, that most families will have other necessary reference books such as dictionaries and encyclopedias.

Thirdly, the stress is on the *home library*. I am not going to refer to books that would only be useful or necessary for theological experts or even for the church or public library, but for the average christian home.

Finally, what I am suggesting are *essential books*, the bare minimum.

It must be remembered that reference

books are like the mechanic's tools in a service station and not like the gasoline which makes the engines run. Reference books are not devotional, their task is not to inspire or to nourish the soul, but to inform, to aid the understanding. One does not read them for reflection or meditation, one reaches for them when one wants answers to particular questions. Reference books are tools.

Having said that let me hasten to add that I am, at the same time, convinced that it is important, necessary and useful for Christians to grow in their understanding of Scripture, the biblical world, and the history of the christian church. Even though reference books are relatively expensive, they still provide the most convenient and inexpensive way to gain knowledge of essential matters.

Basic to every home library is a good study Bible such as the *Harper's Study Bible*, complete with notes, cross-references, maps and a concordance. A good study Bible saves one from having to purchase also an expensive concordance or special atlas. A word of warning here. The very popular Scofield Reference Bible is not recommended because of the high speculative dispensational character of its notes.

Next to a good study Bible every home should have a Bible dictionary.

Almost every major religious publisher has a one-volume dictionary available. I would recommend either the *New Bible Dictionary* published by Eerdmans or the *Zondervan Pictorial Bible Dictionary*.

For those who wish to have a more complete encyclopedia of the Bible I would suggest *The Zondervan Pictorial Encyclopedia of the Bible* (5 Volumes).

In addition to its Dictionary, Eerdmans has also published two beautiful books which are so attractively printed and illustrated that they actually entice people to read them. I refer to the *Eerdmans Handbook of the Bible* and the *Eerdmans Family Encyclopedia of the Bible*. The heart of the former is a book by book and chapter by chapter treatment of the entire Bible (although it is not really a commentary) in terms of its archaeological, historical, geographical and cultural context. The latter is a topical treatment of the environment, key teachings, people, places, and geography of the Bible. Both are valuable additions to the home library and in a very interesting and exciting way open up the world of the Bible. The illustrations and colour photographs alone are worth the price of the books.

While it's not necessary nor even advisable for a home library to have sets of commentaries (Commentaries vary greatly in quality even in one set and are

best purchased for individual books of the Bible) a good one-volume commentary on the whole Bible is indispensable. The best, from an evangelical point of view is the *New Bible Commentary: Revised* published by Eerdmans. For those who wish to sample some of the recent high quality Roman Catholic biblical scholarship *The Jerome Biblical Commentary* contains many valuable insights but must be used with discernment. The same is true of the *Interpreter's One Volume Commentary on the Bible*.

Finally, every home should have a dictionary or encyclopedia of the christian church. Those who read Dutch are fortunate since the revised *Christelijke Encyclopaedie* (6 Volumes) published by Kok, Kampen is by far the most useful for the Reformed christian. The best English one-volume dictionary is *The Oxford Dictionary of the Christian Church* but its cost is prohibitive. *The New International Dictionary of the Christian Church* (Revised Edition) published by Zondervan and the *Eerdmans Handbook To the History of Christianity*, while useful, virtually ignore Dutch Calvinism and its influence. In spite of this, either can be used with profit. The Eerdmans volume is as magnificently illustrated and as readable as its companion volumes on the Bible.

Rev. John Bolt is a minister in the Christian Reformed Church and is presently studying at St. Michael's College at the University of Toronto.

Karl Barth and creation

Continued from page 25

birth, and above all his insistence that theology must serve the church and its preaching. However, I shall not deal with these topics important as they are; rather I shall focus on what I consider to be one of Barth's most important and lasting influences upon Christian thought in the 20th century, namely his doctrine of creation. Significantly, in my judgment, this is also the crucial defect in his thought.

The christian church has always confessed that God is the Creator, Redeemer, and Sanctifier of life. Significantly, the "Apostle's Creed" is divided into three parts, God the Father and our creation, God the Son and our redemption, God the Holy Spirit and our sanctification (Q & A 26 of the *Heidelberg Catechism*). The order of these articles is important since it reflects the biblical order of creation: fall, redemption, consummation. A truly biblical theology will therefore honour this order.

Barth, however, builds his theological system by beginning with redemption and with Jesus Christ rather than with the creation. Barth simply sees creation as the necessary stage upon which the drama of grace and redemption is played; he does not acknowledge an original good creation and a historic fall. Thus creation is swallowed up by election and grace. The second article of the Creed (Jesus Christ and our redemption) overshadows and dominates the first article (God the Father and our creation). In the Bible, Exodus precedes and is used to interpret Genesis.

It is clear that this is a reversal of the biblical and Creedal order. The devastating importance of this reversal becomes clear when we see the practical consequences of this domination of creation by redemption. Concretely, it means that there is no direct relation of God to the world apart from Jesus and the church. God's relation to the world, to the state, to business, to family, to labour is only by means of and through the church! The church becomes an intermediary between God and the world.

This means that if we want to know what justice means for the state we must discover it from the church's preaching of justification. It means that christian political activity must be patterned after the polity (teaching principles) of the church. The church thus becomes, in Barth's words, the model for the state, the church is the true state. Barth's kinship with the revived Anabaptism of John H. Yoder (*The Politics of Jesus*), William Stringfellow, and Jim Wallis' *Sojourners* is apparent.

This position of Barth's, this subordination of creation to redemption, of the state to the church, is in effect a denial of creation. Reformed thinkers such as Calvin, Kuyper and Bavinck recognize that the state, family, business, labour, among other areas, are part of God's creation in their own right. God's law, discovered and seen through the spectacles of Scripture (Calvin's image), and not the preaching of forgiveness, is the norm by which they live and thrive. There is a direct relation of God to his creation quite apart from the church. For this reason a christian political party (which Barth categorically rejects) can be truly political in its obedience to God's law, and a christian labour union can be a genuine labour union rather than a branch of the church institution.

It is predominantly the influence of Karl Barth's theology and his emphasis upon the church as the mediator between God and the world that has led to the church becoming so politicized in

the 20th century. Instead of encouraging genuine christian political thought and activity it has stifled it. Consequently, it seems that the only Christians who speak out politically as Christians are church leaders. Hence, the political manifestos and activities of the World Council of Churches.

Karl Barth's learning and influence were and still are monumental. Much as we may appreciate his reformational insights in his rejection of liberalism, his theology is defective at a crucial point. If biblical, Reformed christianity is to have a say in the 21st century it must rediscover, reformulate and reassert the classic Reformed heritage of Calvin, Kuyper, and Bavinck. In the words of Prof. Polman, it should be our prayer that "the biblical theology of Calvin...[may]...be alive in the church long after the mighty system of Barth has become history."

Some Suggestions for Further Reading

By Barth: *Community, State and Church*. Here Barth clearly develops the social and political implications of his theology.

Dogmatics in Outline. A neat summary of Barth's theology in the form of an exposition of the Apostles' Creed.

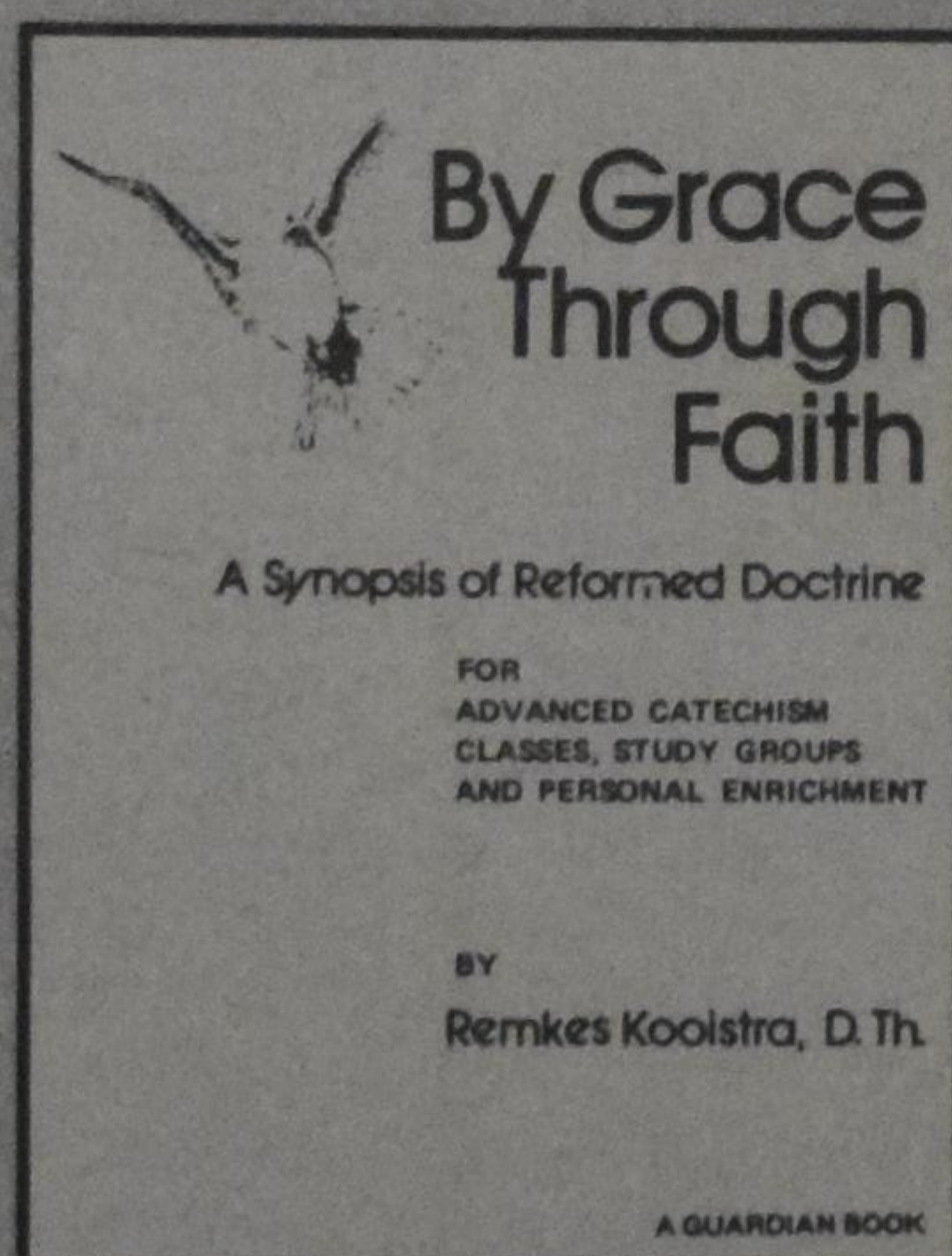
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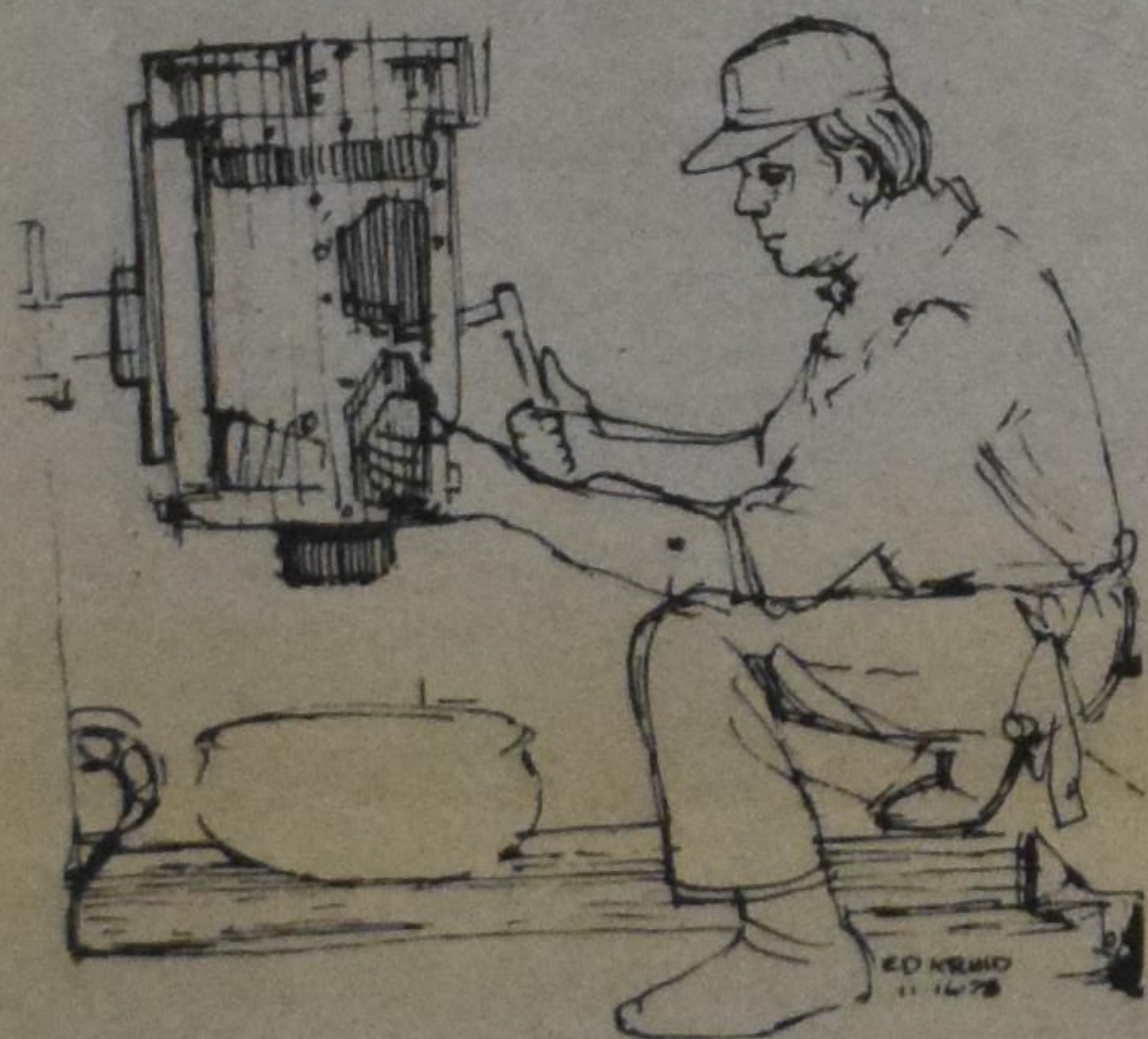
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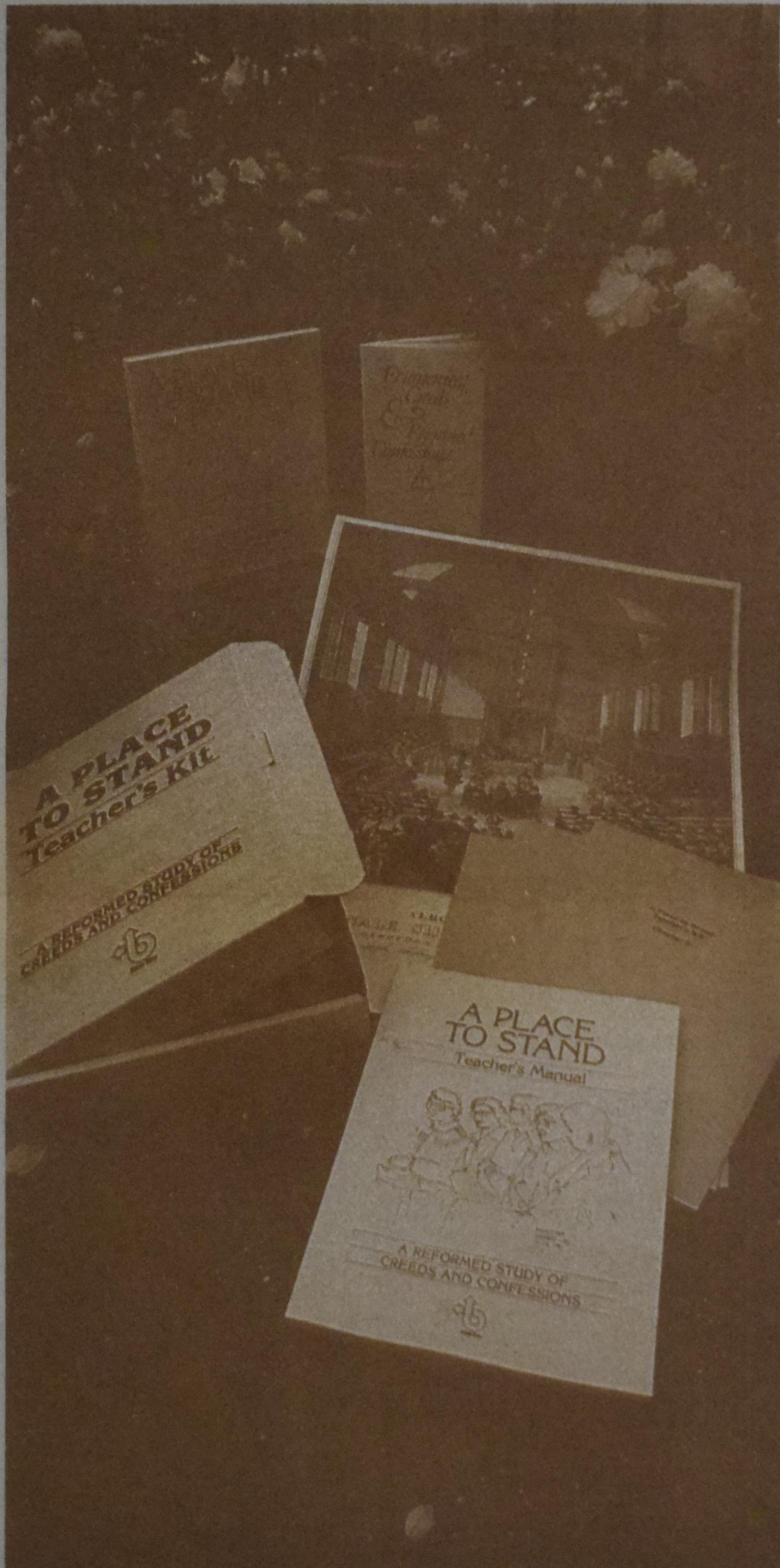


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(Preface, A Place to Stand)

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